

THE LUMINOUS QUR'AN

الزهراوان

البقرة وآل عمران

A faithful rendition, annotated translation of the first three suras of the Message of God

Waleed Bleyhesh al-Amri
Associate Professor of Translation Studies

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ترجمة معاني سورة الفاتحة
مع سورتي البقرة وآل عمران
إلى اللغة الإنكليزية

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First edition, Ramadan, 1440AH, 2019

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وقف تعظيم الوحيين
في المدينة المنورة

Endowment for Cherishing the Two Glorious Revelations

al-Rawabi District, Madinah, KSA, P.O. Box 51993,
Post code 41553, Kingdom of Saudi Arabia
+966 55 027 9777
w.t.alwahyain@gmail.com
http://t-alwahyain.org
https://twitter.com/tazim_alquran
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Arabic calligraphy by world-renowned Qur'an calligrapher, Uthman Taha.
Audio recording of *The Luminous Qur'an* is available on:

L.D. no. 1440/7975
ISBN: 978-603-03-0626-8

To contact the author please send an email to the following addresses: waleed@talk21.com; waleedbleyhesh@gmail.com

Designed by: @a_aliibrahem



In the Name of Allah, the Most Beneficent, the Most Merciful

O Allah! I am your servant - son of your male servant, son of your female servant - my forelock is in Your Hand—Your Ruling surely will come to pass upon me, Your Judgment upon me is ever fair. I ask You by every one of Your Names: whether you called Yourself by it, revealed it in Your Book, sent it down to any of your creation, or withheld it with You in the knowledge of the Unseen, that You shall ***make the Grand Qur'an the spring of my heart, the light in my sight, the soother of my worries, and the dispenser of my sorrows****.*

(Imām Aḥmad: 452)

For those who are turning their gaze anxiously
in the sky looking for the light of truth!

Would the one who was dead and We caused him to come alive and bestowed upon him a light to walk in among people be like the one who is plunged in complete darkness; there is no way for him to emerge out of which! (6: 122)

Acknowledgements

This work could not have been carried out without the unwavering giving spirit of my family. I also would like to express my deepest gratitude to the following scholars and friends whose support, help and advice have immensely helped me at the beginning, final stages and throughout my work on this project: Prof. ʿImād Zuhayr Ḥāfiḍ, Dr. V. Abdur Rahim, Prof. Hussein Abdul-Raof, Prof. Abdul Raheem Kidwai, Dr. Ahmad Okváth Csaba, Dr. Adil Al-Subhi, Aftab Ahmad, Dr. Mykhailo Jakobovich, Dr. Mohamed Ghonim, Dr. Saiyad Ahmad, and Dr. Sohaib Sandhu.

Contents

Foreword 15

What is the Qur'an? 17

What does God say about the Qur'an? 18

The merit of the Qur'an 22

Keys to understanding the Qur'an 25

The Qur'an known through translation: translating the untranslatable! 32

The exegetical problematic 35

Positioning the current translation 39

Bibliography 43

Al-Fātiḥah (The Opening) 45

Al-Baqarah (The Cow) 51

Āl ʿImrān (The Family of ʿImrān) 143

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بسم الله الرحمن الرحيم

المملكة العربية السعودية
وقف تعظيم الوحيين
المدينة المنورة
ترخيص وزارة الشؤون الإسلامية والدعوة والإرشاد رقم: 162/خ

خدمة القرآن الكريم والسنة المطهرة في بلد الرسول الكريم ﷺ

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على المبعوث رحمة للعالمين نبينا وحبيبنا محمد وعلى آله وصحبه أجمعين ومن تبعهم بإحسان إلى يوم الدين. أما بعد :

فإن القرآن الكريم كتاب الهداية لجميع البشر قَالَ تَعَالَى: ﴿ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ ﴾ الإسراء:٩

أنزله الله تعالى على رسوله الكريم ﷺ ليخاطب الناس به كافة على مختلف أجناسهم واختلاف ألسنتهم وألوانهم .. يخاطب عقولهم ويصل إلى قلوبهم ووجدانهم بأسلوب مبين ومعجز، فينير به تعالى تلكم العقول ويهدى به تلك القلوب إلى صراطه المستقيم، ويخرجها من الظلمات إلى النور، ويبسط لها سبل السلام وطرقه في الدنيا والآخرة قَالَ تَعَالَى: ﴿قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ۝ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝ ﴾ المائدة:١٥-١٦

وإن هذا القرآن العظيم نزل بلسان عربي مبين، وهو معجز بلفظه ومعناه، نزل للمؤمنين جميعاً فيه دينهم وشرعهم الحكيم؛ وللناس كافة على وجه العموم لدعوتهم إلى هذا الدين العظيم دين الإسلام توحيداً لله وعبادة له والتزاماً بشرعه الحنيف لإنقاذهم من براثن الشرك والوثنية والعبودية لغير الله تعالى.

فكان لزاماً أن تجتمع الجهود المباركة لترجمة معاني هذا القرآن الكريم قياماً بواجب الدعوة إلى الله تعالى، وأداء لأمانة تبليغ الرسالة؛ ترجمة صحيحة وموثوقة ودقيقة في كلماتها ومعانيها وما تهدف إليه؛ لأنها تتكلم عن الله تعالى وتوضح شرعه وهديه وطريقه الحق.

من أجل ذلك تصدّى وقف تعظيم الوحيين لهذا الواجب العظيم والأمر الخطير المهم؛ فجاءت هذه الترجمة الكريمة مشروعاً مباركاً من مشاريعه، ولقد أكرمنا الله تعالى برجل فذّ عالم بمعاني القرآن الكريم وترجماته المتنوعة خبير بها نذر وقته وجهده لخدمة القرآن الكريم بهذا الجانب العظيم، وهو سعادة الدكتور وليد بن بليهش العمري (أستاذ اللغات والترجمة المشارك بجامعة طيبة بالمدينة المنورة)؛ إذ وضع خطة فريدة مميّزة منضبطة بضوابط هامة سليمة في منهجها وخطواتها ومراجعها وملتزمة بهدي القرآن الكريم وبيانه من السنة النبوية الصحيحة؛ في وسطية واعتدال وابتغاء مراد الله تعالى في كتابه العظيم.

وإنّ إذ أقدم لهذا المشروع المبارك فإني أشكر لسعادته هذا الجهد العظيم وهذه المنهجية المميزة الفريدة وللفريق العلمي والنخبة المباركة من الخبراء والمستشارين والمراجعين لهذه الترجمة الرائدة وأسأل الله تعالى للجميع عظيم الأجر والثواب ومزيد التوفيق والسداد، وإنه ليسرني أيضاً في هذا التقديم أن أبارك هذا الإصدار الأول من الترجمة وهو باكورة هذا المشروع ترجمة معاني سورة الفاتحة وسوري البقرة وآل عمران (الزهراوين)، وأسأل الله تعالى أن يتم هذا الترجمة المميزة على خير ما يراد ويحقق المطلوب.

وختاماً أرفع أسمى آيات الشكر وأعظم عبارات التقدير إلى مقام خادم الحرمين الشريفين الملك سلمان بن عبدالعزيز آل سعود وإلى ولي عهده الأمين صاحب السمو الملكي الأمير محمد بن سلمان بن عبدالعزيز آل سعود على ما يقدمونه من جهود عظيمة في خدمة القرآن الكريم والسنّة النبوية المطهرة نشراً وتعليماً وحكماً وتسليماً، كما أرفع جزيل الشكر وأطيب التقدير إلى صاحب السمو الملكي الأمير فيصل بن سلمان بن عبدالعزيز آل سعود أمير منطقة المدينة المنورة وإلى سمو نائبه صاحب السمو الملكي الأمير سعود بن خالد الفيصل آل سعود على كريم اهتمامهما ورعايتهما لمشاريع الوقف وبرامجه . والله أسأل أن ينفع بهذا السفر الكريم ، وآخر دعوانا أن الحمد لله رب العالمين ..

أ.د. عياد بن زهير حافظ
أمين عام وقف تعظيم الوحيين

القسم النسوي
+966 552 500 881 +966 14 84 80 699
w.t.alwahyain.w@gmail.com

الإدارة العامة
+966 550 279 777 +966 14 84 93 009 +966 14 84 90 269
www.t-alwahyain.net w.t.alwahyain@gmail.com
المدينة المنورة - حي الروابي
51993 الرمز البريدي 41553

Foreword

Gratitude be to Allah, the Lord of all beings. May the Peace and Blessings be upon the one who was sent as mercy to all beings, our beloved Prophet Muhammad, and upon his household, all of his Companions and those who follow his way until the Day of Judgment.

The Glorious Qur'an is a Book of guidance to all humans: *"Truly this Qur'an guides toward that which is most upright."* (17: 9). Allah sent it to his Noble Messenger (ﷺ) to address with it all people regardless of their race, tongues and colours; appealing to their minds and reaching out to their hearts in a distinct and inimitable manner. Through it Allah enlightens the minds and guides the hearts to His Straight Path; saving them from loss and darkness and delivering them to the light of guidance; unrolling for them the paths of peace and making distinct its ways in this worldly life and in the Hereafter: *"A light has now come to you from Allah and a clear Book, with which Allah guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His Will, and guiding them to a straight path."* (5:15-16)

This Glorious Qur'an was revealed in a clear Arabic tongue, it is miraculous both word and sense. It came down to the Believers explaining for them their religion and wise laws, and to all people to invite them to this great religion, the religion of Islam. It constitutes a call to be free from all forms of Association with Allah, to uphold His commandments, and thus to save them from the ghastly grip of Denial, idol worship and slavery to anything besides Allah. Therefore, it has become onus that sincere efforts must be rallied to translate this Divine Message by way of calling to Allah and to fulfil the duty of the Believers to deliver the Message. Such a translation must be faithful, reliable and precise in its rendition of both words and meanings, because it represents the Word of Allah, explains His doctrines and lays out the path of the truth. It is for this reason that the Endowment for Cherishing the Two Glorious Revelations has shouldered the responsibility of being the platform of this worthy endeavour adding it to the list of its long-term projects. Allah has blessed us with a scholar who possesses extensive knowledge in the field of Qur'an translation, with a great sense of dedication to the cause of serving the Glorious Qur'an, Dr Waleed Bleyhesh al-Amri (Associate Professor of Translation Studies, Taibah University). He set out a well-researched, well-thought out plan for his translation that entails all of the stages from translation to revision. The translation you are about to embark upon reading is true to the teachings of the Qur'an and reflects a moderate, unrestrictive understanding of its dictates.

As I pen this preface I extend my sincerest commendations to the author for this great effort of his and his well-founded methodology in translation. I also would like to thank the team of scholars who helped in revising and editing the translation. I pray to Allah to shower them all with His blessings. I should not fail to mention that this translation of the two luminous suras (*al-Zahrāwān*) along with the Opening sura (*al-Fātiḥah*) is only the first step in the larger project of translating the whole Qur'an into English under the ambitious title, *The Grand Qur'an*.

Finally, I would like to express my deepest gratitude to the Custodian of the Two Holy Mosques and his Crown Prince for their great services in the dissemination and teaching of the Glorious Qur'an and the Noble Prophetic Sunnah. I would also like to thank his royal highness, the governor of the Madinah region, Prince Faisal Ibn Salman Al Saud, and the deputy governor, his royal highness Prince Saud Ibn Khalid al-Faisal Al Saud for their gracious care and concern for the projects and programs of the Endowment.

May Allah make this worthy tome benefecial!

Prof. ʿImād Zuhayr Ḥāfiḍ

Secretary-General of the Endowment for Cherishing the Two Glorious Revelations
Imam of Quba Mosque in Madinah

What is the Qur'an?

The Qur'an is, the inimitable, verbatim Word of God, revealed to Prophet Muhammad (ﷺ) as an ever-lasting miracle, ever-present to guide those who seek the truth and the way to felicity in this life and the great reward of God in the Hereafter. It is Islam's foundational text which encapsulates its message; it is the foremost source of guidance and legislation for the Believers. Believers' lives are directed by it and their actions find grounds in it. The tenets of Islam cannot be grasped without a proper understanding of the Qur'an. A great many Muslims learn it by heart, and it is used as a reference book, a book of rules and guidelines, and as an ethical textbook for hundreds of millions the world over. Its authenticity and the binding nature of its dictates are authoritative across the board. Unlike the other previously revealed Scriptures, which underwent major alterations through editing, translations in and out of Greek, Syriac, Hebrew and Latin, amendments by scribes and religious leaders, loss of some of the books, the Qur'an remains in its Original authentic form as known at the time of Prophet Muhammad (ﷺ). This is because guardianship of these Books was left to the learned among the people: *"They were entrusted with the protection of the Book of Allah, and they were witnesses to it."* (4: 44); whereas God Almighty made the pledge to preserve the Quran Himself: *"We have sent down the Reminder* ´Qur'an` *Ourself, and We Ourself will guard it."* (15: 9).

The word "Qur'an" is related to the act of reading /reciting. In fact, the first word revealed in the Qur'an was the command: *Iqra'* (*Read!*). This great word is the key to unlocking the doors of knowledge and enlightenment, emancipating the human mind, and breaking the shackles of ignorance. Through "reading" the Qur'an humans find their way to the truth and take their surest steps on the Straight Path that leads to the Pleasure of God and deliverance. Each Qur'anic sura is preceded by the statement *"In the Name of Allah, Most Beneficent, Most Merciful"*[1], thus one engages in this act of profound reading with the resolution of seeking God's own help and assistance; and who is a better guide than God!

But whatever may be said about the Qur'an, none can say it better than God Himself.

1 With the exception of sura 9, *at-Tawbah* (Repentance).

What does God say about the Qur'an?

God directly speaks to us through and in the Qur'an which is His final Message to humanity. He urges humans to consider this Message with great attention, read it with deliberation and delve into its deep and multifarious meanings: *"Will they not contemplate the Qur'an? Had it been from anyone other than Allah, they would have found much inconsistency in it."* (4: 82); *"Will they not contemplate the Qur'an? Do they have locks on their hearts?"* (47: 24). To this effect God speaks of the Qur'an in a number of ways:

- The Qur'an is to the heart what the spirit is to the body. It is a beacon of light and guidance: *"We have thus revealed a Spirit to you ´*Muhammad`*by Our command: you knew neither the Book nor the Faith, but We made it ´*the Qur'an`*a light, guiding with it whoever We will of Our servants. You are indeed guiding to the straight path."* (42: 52)
- It is a guidance that's not to be doubted: *"That Book ´*the Qur'an`*– no doubt – in it is guidance to the Mindful."* (2: 2)
- *"And those that have been given knowledge will see that what has been sent down to you from your Lord is the truth, and that it guides to the path of the Noble, the Praiseworthy."* (34: 6)
- A guidance to uprightness: *"Truly this Qur'an guides toward that which is most upright, and gives glad tidings to the Believers who perform righteous deeds that theirs shall be a great reward."* (17: 9)
- *"The month of Ramadan in which the Qur'an was sent down as guidance for mankind, ´*containing`*clear indicators of guidance and a criterion ´*for distinguishing between right and wrong`." (2: 185)
- *"Say ´*Muhammad`: *"The Holy Spirit ´*angel Gabriel`*has brought it ´*the Qur'an`*down from your Lord with truth to strengthen those who Believe, and as guidance, and glad tidings to those who submit.""* (16: 102)
- *"When We sent a group of jinn your way to listen to the Qur'an. Then, upon hearing it, they said ´*to one another`, *"Listen attentively!" Then when it was over, they returned to their fellow jinn as warners. They said: "Our people, we have heard a Book which was sent down after Moses, confirming what came before it, guiding to the truth and to a straight path.""* (46: 29-30).

- Guidance and a healing! *"Say ´*Muhammad`: *"It ´*the Qur'an` *is guidance and healing for those who Believe."* (41: 44).
- A criterion with which to distinguish between truth and falsehood: *"Blessed be He who has revealed the Distinguisher ´*the Qur'an` *to His servant that he may warn the whole world."* (25: 1)
- A proof and a clear light, a way of deliverance: *"O mankind! Verily there has come unto you a proof from your Lord. And We have sent down unto you a clear light ´*the Qur'an`." (4: 174)
- *"A light has now come to you from Allah and a clear Book, with which Allah guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to a straight path."* (5:15-16)
- It is a truth which bears truth. A harbinger of good news and warnings which is to be studied with much attention and dedication: *"We sent down the Qur'an with the truth, and with the truth it has come down, We sent you ´*Muhammad` *only to give good news and warning; ´*bearing` *a recitation ´*a Qur'an` *that We have revealed gradually so that you may recite it to people slowly and with deliberation. ´*This is why` *We sent it down by stages."* (17: 105-106)
- A favour to the Believers along with the favour of the Prophet (ﷺ): *"Allah has favoured the Believers when He sent among them a Messenger of their kind; He recites His Signs ´*ayas` *to them, purifies them, and teaches them the Book ´*the Qur'an` *and Wisdom—indeed they were utterly lost before."* (3: 164)
- It is a blessed Book: *"This is a blessed Book We have sent down."* (6: 92)
- *"This is a blessed Book We have sent down. So follow it and be Mindful ´*of Allah`, *so you may be shown mercy."* (6:155)
- "´This is` *A blessed Book which We have sent down to you ´*Muhammad` *so that they may contemplate its Signs ´*ayas`, *and people of reason may pay heed."* (38: 29)
- It is to be listened to attentively: *"When the Qur'an is recited, listen to it attentively and be silent, so you may be shown mercy."* (7: 204)

- It is an inimitable miracle of Divine source: *"Nor could this Qur'an have been devised by anyone other than Allah. It is a confirmation of what was revealed before it and an explanation of the Scripture – let there be no doubt about it – it is from the Lord of all beings. Or do they say, "He has made it up?" Say ´*Muhammad`*, "Then produce a sura like it, and call on anyone you can beside Allah if you are telling the truth.""* (10: 37-38)
- *"Or do they say: "He ´*Muhammad`* has invented it ´*the Qur'an`* himself," say: "Then produce ten invented suras like it, and call in whoever you can beside Allah, if you are truthful. If they do not answer you, then you will all know that it is sent down with Allah's Knowledge, and that there is no god but Him. Then will you submit to Him?"* (11: 13-14)
- *"Say: "If the whole of mankind and jinn were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.""* (17: 88)
- It explains of matters plainly to people: *"Alif, Lām, Rā'; these are the Signs ´*ayas`* of the Book that makes things clear."* (12: 1)
- God is its Guardian: *"We have sent down the Reminder ´*Qur'an`* Ourself, and We Ourself will guard it."* (15: 9)
- There is no crookedness in it. It is totally upright: *"All gratitude be to Allah Who has sent down to His servant ´*Muhammad`* the Book ´*the Qur'an`* and has not placed therein any crookedness—´*He made it` *perfectly upright, to warn of a severe punishment from Him; to give good news to the Believers—who do good—that they will have a fine reward."* (18: 1-2)
- It is a glory to its companions: *"We have surely sent down to you a Book ´*the Qur'an`*, in which there is glory for you. Will you not then understand?"* (21: 10)
- A mighty Book with no falsehood: *"Truly it is a mighty Book; which falsehood cannot touch from any front, a Revelation sent down from the Wise One, Worthy of All Praise."* (41: 41-42)
- A noble, well-guarded Book: *"Truly it is a noble Qur'an; in a Book well-guarded."* (56: 77-78)

- It is a weighty Word, even a mountain would crumble had the Qur'an been sent to it: *"If We had sent this Qur'an down to a mountain, you ´*Muhammad*` would have seen it humbled and split apart in its awe of Allah: We offer people such illustrations so that they may reflect".* (59: 21)
- *"Truly We shall soon cast upon you a weighty Word."* (73: 5)
- The most beautiful of all teachings, consistent and causes the skin of those who ponder upon it to shiver: *"Allah has sent down the most beautiful of all teachings: a Book that is consistent and often repeated; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of Allah: such is Allah's Guidance. He guides with it whoever He wills; no one can guide those Allah leaves to stray."* (39: 23)

The merit of the Qur'an

For Muslims the merit of the Qur'an is indisputable. In fact innumerable tomes have been penned by Muslim scholars throughout the ages, invariably calling their works as *Faḍā'l al-Qur'ān* (Merits of the Qur'an)[2]. Prophet Muhammad (ﷺ) speaks of the Qur'an thus:

> The Book of Allah: in it is news of those who came before you and what will come after you and, judgment regarding your affairs; it is the most serious of matters, no tyrant will cast it aside without Allah destroying him, whoever seeks guidance by any other besides it will be misguided by Allah; it is the enduring rope of Allah, the Wise Mention, and the Straight Path; it will not be swayed by whims, distorted by tongues; the knowledgeable cannot have enough of it, nor will it become cumbersome by repetition and its wonders are never ending; it is the recitation that when the jinn heard it, they could not but say: *"We have heard a wounderous Recitation that leads to guidance"* (72: 1-2); whoever cites it has spoken the truth, whoever acts by it will be rewarded, whoever judges according to it will pass a fair judgment and whoever invites to it will be guided to a straight path." (al-Tirmidhī: 2906)

There are a number of Hadiths that encourage Believers to read the Qur'an—reciting it is an act of worship for which the reciter gets generously rewarded. Here are some of the best-known of them:

- ʿAbdullah Ibn Masʿūd (ﷺ) narrated that the Prophet (ﷺ) said: "Whoever reads a letter of the Qur'an gets one *ḥasanah*-reward for it then each reward is multiplied by ten. I shall not say that: *"Alif-lām-mīm"* is one letter. But *alif* is a letter, *lām* is a letter and *mīm* is a letter." (al-Tirmidhī: 2910).

2 Of these, for instance, are those by: Ibn Kathīr, al-Qāsim Ibn Sallām, al-Ḍarīs al-Bajalī, al-Nasā'ī, al-ʿAjalī, Ḍiyā'uddīn al-Maqdisī.

- Abū Umāmah al-Bāhilī (ﷺ) narrated that the Prophet (ﷺ) said: "Read the Qur'an for it comes on the Day of Judgment to intercede on behalf of those who associate themselves with it. Read *al-Zahrāwān* (The Two Luminous Suras), *al-Baqarah* and *Āl ʿImrān*, as they come on the Day of Judgment as if they were two clouds, or shades or two flocks of birds, keeping closely together arguing on behalf of the one who owns them." (Muslim: 1910).
- ʿĀ'ishah (ﷺ) narrated that the Prophet (ﷺ) said: "Whoever reads the Qur'an while being accomplished at it will be among the generous obedient messengers ´the most revered angels`. And the one who reads the Qur'an haltingly and with difficulty will have two rewards." (Muslim: 798)
- Abū Mūsā al-Ashʿarī (ﷺ) narrated that the Prophet (ﷺ) said: "The likeness of the Believer who reads the Qur'an is that of a citron fruit, it both smells and tastes good. Yet the likeness of a Believer who does not read the Qur'an is that of a palm date fruit, it has no smell but its taste is sweet. While the likeness of a hypocrite who reads the Qur'an is that of a basil leave, it smells good but its taste is bitter. Yet the likeness of the hypocrite who does not read the Qur'an is that of bitter apple, it has no smell and its taste is bitter." (al-Bukhārī: 5427).
- Ibn ʿUmar (ﷺ) narrated that the Prophet said: "One should only be covetous of two people: a man who has been given the Qur'an—he recites it during day time and during night time. And a man who has been given a wealth—he spends ´charitably` out of it during day time and during night time." (Muslim: 815)
- Anas (ﷺ) narrated that the Prophet (ﷺ) said: "Allah has His Own people among people." They said: "Messenger of Allah! Who are they?" He replied: "´They are` the people of the Qur'an—the people of Allah and His closest ´friends`". (Ibn Mājah: 215, Imām Aḥmad: 11870)
- ʿAbdullāh Ibn ʿAmr (ﷺ) narrated that the Prophet (ﷺ) said: "It will be said to the companion of the Qur'an ´on the Day of Judgment`: "Recite and elevate and recite beautifully as you used to do in the worldly life for your station ´in Paradise` will coincide with the last aya you recite." (Imām Aḥmad: 6799)

- Abū Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: "No group of people shall gather in one of the houses of Allah ´a mosque` reciting and studying the Book of Allah without tranquillity descending upon them, mercy engulfing them, angels encircling them and Allah mentioning them among His audience." (Muslim: 6863)
- 'Umar Ibn al-Khaṭṭāb (ﷺ) narrated that the Prophet (ﷺ) said: "Indeed Allah elevates by this Book some people stations ´above others`, and downgrades with it others." (Muslim: 817)

Keys to understanding the Qur'an

The Qur'an, although can be seen and read as a "book", in as much as it is put down in book format, is not to be thought of as a "book" that follows the usual rules and maxims of text building and book composition. The Qur'an urges us to read it with careful attention to and focus on its deep and various meanings. However, the relatively difficult language of the Qur'an, lack of access to mainstream Muslim commentaries (particularly as they are not widely translated into other languages), and inadequate Qur'an translations, among many other reasons, may constitute a barrier blocking the channels of communication between the Qur'an and the reader. Muslims read the Qur'an on a daily or weekly basis and, especially during the month of Ramadan. However, it should be stressed here that a mechanical reading of the Qur'an cannot unravel the meanings underpinning the Qur'anic messages in each sura, leaving their hidden treasures locked away.

Furthermore, the uninitiated readers will find it difficult to read through the Qur'an unless they are equipped with the right keys to understanding the Qur'an. Some of these are the following:

- **Key 1:** *The Qur'an is a book of guidance.* Indeed God speaks of the guidance of the Qur'an as a life-line and a source of light that dissipates the darkness of doubt and expunges other diseases of the heart: *"Would the one who was dead and We caused him to come alive and bestowed upon him a light to walk in among people be like the one who is plunged in complete darkness; there is no way for him to emerge out of which!"* (6: 122). The main purpose of the Qur'an is to guide people to eternal bliss and happiness which is gained through adherence to God's commands. To this effect it employs such discursive tools as storytelling, admonition, encouragement in a manner not found in other books.
- **Key 2:** *The Qur'an is first and foremost a constitution of high morals*. It establishes the standards of morality that sound human nature embodies: justice, equality, moral integrity, fair and equitable laws and rulings, and good governance and administration of justice. Through the Qur'an, we find these highlighted, underlined and repeated in different forms and take on different guises. They are projected as the elements which, when strung together, lead to the Pleasure of God.

- **Key 3:** *The Qur'an came to us through revelation from God to Prophet Muhammad* (ﷺ). Angel Gabriel (عليه السلام) was the conduit of this revelation and it did not happen all at once but went on for an extended period of 23 years. It came gradually and in sections at intermittent stages, rather than all at once, in order to: maintain Allah's guidance, consolidate the Prophet's mission with Godly Signs (ayas), smooth the gradual legislation of the new code of life, and to make the Qur'an easy for the Prophet (ﷺ) and his Companions to learn by heart.
- **Key 4:** *The stretch of time over which the Qur'an was revealed is traditionally divided into two broad periods,* i.e. those of Makkah (86 suras) and Madinah (28 suras). The Makkah period, which lasted for 13 years, saw the tender growth of the seedling of Faith in the extremely harsh environment of ignorance. The ayas revealed during this period talk about: matters of creed, Belief, resurrection and the Day of Judgment, Prophethood, the evil of Denial and Associating other deities in worship with God, the call to a return to the pristine creed of Abraham and stories of earlier nations who incurred God's Wrath and destruction for their rebelliousness against their Prophets. Qur'anic Signs (ayas) kept on coming until it was absolutely clear what Belief and what lack of it are exactly like. In the face of the unrelenting persecution that they were subjected to, the Prophet (ﷺ) and his Companions had to migrate to Madinah. This move heralded a new definitive phase in the history of Islam, the Prophetic mission, and the nature of the revealed ayas themselves. Here the earlier themes also carried on, yet with a new emphasis along with the introduction of new laws for the community: rulings that bear on different circumstances, the penal code, religious obligations and how to deal with the People of the Book and the hypocrites. Indeed a whole way of life was laid out quite distinctly thus culminating in the final, most perfect Message that came from God: *"Today I have finalized your religion for you, perfected My Favour on you and I approve Islam as a religion for you"* (5:3). It is very telling that the last aya of the Qur'an that was revealed was: *"Be Mindful of a Day on which you shall be returned to Allah and every soul shall be paid in full what it earned—they will not be wronged!"* (2: 281)—a person's mission in life is to be prepared for judgment by God, the Most Just of all judges.

- **Key 5:** *The language of the Qur'an is indeed unique in its style. Neither is it prose nor poetry.* It masterfully employs all what language has to offer to achieve the highest effect on the human psyche. Armstrong (1994, p. 168) describes the effect of the Qur'an on its immediate recipients as follows: "The early biographers of Muhammad constantly described the wonder and shock felt by the Arabs when they heard the Koran for the first time. Many were converted on the spot, believing that God alone could account for the extraordinary beauty of the language. Frequently a convert would describe the experience as a divine invasion that tapped buried yearnings and released a flood of feelings. Muslims like Umar seem to have experienced a similar unsettling of sensibility, an awakening and a disturbing sense of significance which enabled them to make the painful break with the traditional past. Even those Qurayshis who refused to accept Islam were disturbed by the Koran and found that it lay outside all their familiar categories: it was nothing like the inspiration of the *kahins* ´soothsayers` or the poets; nor was it like the incantations of a magician. Some stories show powerful Qurayshis who remained steadfastly with the opposition being visibly shaken when they listened to a sura".
- **Key 6:** *The Qur'an deals mainly with three themes: belief, laws and manners.* Each theme comprises an array of interrelated lesser ones constituting a complete whole. *Belief* entails how a Believer is to perceive matters like the Unseen (*al-ghayb*-what lies beyond the realm of human perception), Paradise, Hellfire, the origin of creation, the essentials of religion, the truth of God's Oneness (Monotheism), the Prophets and what they really stood for, and the truthfulness of Prophet Muhammad (ﷺ) and the Qur'an. A Muslim is to Believe in these in accordance with the Qur'an and the Sunnah (which, in a sense, is the Prophetic example of how the Qur'an is to be interpreted); they are the creedal foundations of Faith. *Laws*, on the other hand, are the practical foundations of Faith on which Islam is built. They revolve around three types of relationship: a person's relationship with God (acts of worship), a person's relationship with other humans (financial dealings, laws of inheritance, communal affairs) and a person's relationship with one's self (those of food and drink and personal conduct). *Manners* abound in the Qur'an.

Throughout its suras, the Qur'an establishes a high standard moral code and encourages people to strive to embody sterling manners. Indeed Prophet Muhammad (ﷺ), whose manners and conduct took their roots in the Qur'an (Muslim: 746), was set by God as a moral example to be emulated by all humans: *"Indeed for you in the Messenger of Allah there is a sterling example"* (33: 21). God praised His Messenger (ﷺ) and extolled his virtuousness by saying: *"Indeed you are of great moral character!"* (68: 4)

- **Key 7:** *Qur'anic suras are of different length, content and unique character.* The length of Qur'anic suras varies significantly: the longest sura in the Qur'an is sura 2 (*al-Baqarah*) in which there are 286 ayas and the shortest is sura 108 (*al-Kawthar*) in which there are only 3 ayas. In terms of length, Qur'anic suras fall into four categories: *al-ṭiwāl* (the lengthy) of which there are seven, *al-mi'ūn* (the hundreds-numbered) the ones in which there are more than one hundred ayas, *al-mathānī* (the oft-repeated) in which there are less than a hundred ayas, and *al-mufaṣṣal* (the detailed) which begin with sura *Qāf* until the end of the Qur'an. These categories follow the order in which they are to be found in the Qur'an with the exception of the opening sura *al-Fātiḥah* (which is considered as a preface that encompasses the totality of the Qur'anic message).
- **Key 8:** *Overall, there are 114 suras, 6,236 ayas, 77,437 words, and 321,000 letters in the Qur'an*. The first revelation was sura 96 (*al-ʿAlaq*) in which there is the command *"Read!"* and the last revelation was sura 110 (*al-Naṣr*) which foretells the conquest of Makkah and the culmination of the Prophetic mission.
- **Key 9:** *The suras of the Qur'an, and the ayas within them, do not follow the chronological order in which they were revealed;* they are ordered as we find them today in the printed *muṣḥafs* at the behest of the Prophet (ﷺ). This arrangement, however, is unique in terms of the logical and thematic coherence of the content of each sura and how they are interrelated with the following and preceding suras; they are thematically arranged to be interrelated constituting a whole, seamless intellectually engaging reading. It is a person's mission in life to ponder these and try to discover the gems they offer to the curious mind.

- **Key 10:** *Thematic unity in the Qur'an can be found in either one of two types.* The first being that every sura deals with a unique theme right from beginning to end, like: suras *al-Infiṭār, al-Inshiqāq,* and *al-Zalzalah* which deal solely with the tribulations of the Day of Judgment. The second, being the more common of the two, is that a sura may deal with more than one theme. But no matter how many the themes dealt with in the same sura are, one will find a commonality among them that binds them together to form a complete whole. One also must mention that a certain theme might be dealt with recurrently throughout a number of Qur'anic suras. Each occurrence of the theme is context-bound and is meant to serve the purpose for which it is mentioned in that particular instance. "Patience" is one of these themes. It is dealt with in Makkan and Madinan suras in instances where laws, manners, matters of faith, stories of old, and the call to Believe are spoken of. This no doubt is due to its importance and defining nature of how life is projected in the Qur'an, i.e. an ongoing struggle. The Qur'anic field of knowledge that deals with the thematic wholesomeness is known as *ʿIlm al-Munāsabah* (the Science of Relevance). It focuses on how the beginning of the sura sets the scene for its theme, the connection between the ayas of the sura among themselves, how the different thematic units within the sura are relayed and the relation between the sura and the ones preceding and following it.
- **Key 11:** *Historical accounts and stories of old found in the Qur'an are cited as examples to take heed from.* Although one may find snippets of the same story told in one place, other events related to the same story may be found in another place but in more or less detail and presented from a different angle. In order to unlock the full meaning of these accounts they should be read within their immediate context. The overall purport of the sura will certainly affect the interpretation of the story. Sometimes, a complete story is told in full in one place. For example suras *al-Aʿrāf, al-Shuʿarā'* and *Yūsuf*, each tells a complete story. Besides, there are three types of stories that are told in the Qur'an. The most common are stories of the Prophets of God. The other two being: accounts of persons and peoples of ancient times (the companions of the cave (*aṣḥāb al-kahf*), the companions of the pit of fire (*aṣḥāb al-ukhdūd*),

the companions of the Sabbath (*aṣḥāb al-sabt*), the two sons of Adam (Cain and Abel)); and accounts of the events that took place during the time of the Prophet (ﷺ), like the battles the Prophet (ﷺ) waged. Stories in the Qur'an are meant for a number of purposes among which are: to highlight the bond that exists between the followers of the truth with each other and those of falsehood with each other throughout different times and circumstances; so that Believers should follow the example of their predecessors and their steadfastness in the face of relentless opposition; to give concrete examples of how Divine laws and canons came to pass; to prove the truthfulness of Prophet Muhammad (ﷺ) and to soothe the hearts of the Prophet (ﷺ) and his Companions. Some stories are repeated in different places in the Qur'an to achieve a number of aims: to highlight the uniqueness of the Qur'an in its ability to tell the same story from a number of different angles without showing any discrepancies; to underline the importance of the story itself and the many lessons that can be drawn from it and to constantly remind people of certain stories which are of particular significance (take for example the various events that took place during Prophet Moses' (عليه السلام) lifetime and mission).

- **Key 12:** *Those who were given earlier Divine Scriptures are referred to in the Qur'an with the honorary title, the People of the Book.* The "People of the Book", namely, the Jews and Christians, and their religious symbols are a recurrent theme of the Qur'an, particularly in the Madinan suras. Overall they are spoken of as nations who have diverged from the correct path. They are constantly reminded of their wrong and are gently called to mend their ways. The Qur'anic principle of how to engage in debate with the People of the Book is to be considerate and draw on shared values: *"Do not argue with the People of the Book unless gently, except with those of them who act wrongfully. And say: "We believe in what has been sent down to us and what was sent down to you. Our God and your God is ´*the same`*One. And to Him we ´*fully`* submit."* (29: 46)
- **Key 13:** *Each sura in the Qur'an is unique in its own way.* The blueprint of a sura is defined by its theme, employment of discourse, style, markedness of lexis, length of ayas and sound of pauses. All of these make up the special character of each sura.

- **Key 14:** *Some would willingly look at the Qur'an through the narrow eyes of the 21st century secular values and eventually would take issue with certain Qur'anic dictates.* Knowing that these so-called values are lacking and, more often than not, detrimental to humans and disastrous to their planet at large, the fact of the matter is that such a Divinely revealed Book of guidance as the Qur'an should be the yardstick against which all these "values" should be judged. But then, *"Is one who walks with his face stooped down more guided, or one who walks upright upon a straight path?"* (67: 23)
- **Key 15:** *The Qur'an is only befittingly interpreted within context.* Each word is to be read within the aya, each aya within the thematic unit, each thematic unit within the sura in which it occurs if the deep meaning is to be got at. Needless to say, context is of central importance to understanding any given message and no word or string of words should be taken out of context, if it is to be understood properly.
- **Key 16:** *Although we were not among the immediate audience addressed by the Qur'an or players in its stories, we are indeed encouraged to take heed from them, and try to bring personal insights drawn from them to bear on our circumstances.* However, this obviously comes with the caveat of not doing so without realising for certain the proper meaning of what we choose to apply to our lives. Yet one, particularly those of receptive hearts, would usually feel if what is being recited is meant for them.
- **Key 17:** *Finally, the most important of the keys to approaching the Qur'an is that it is to be read contemplatively (c.f. 4:82, 38:29, 47:24) with an open heart and a receptive mind. It is a dignified text that remains aloof and will only yield its fruits to those who approach it with the best of intentions. But for those who come to it with their hearts smitten with doubt, it remains insurmountable and its terrains are rugged indeed. "Buts and ifs" will only work as hurdles preventing the reader from getting to the core of the Message.*

The Qur'an known through translation: translating the untranslatable!

The issue of Qur'an translation is critical indeed. For Muslims, the Qur'an, the inimitable Word of God, is unarguably untranslatable. Therefore, any text other than the Arabic Original–no matter the translation's professed adherence to the original "spirit"–will necessarily *be a particular interpretation rather than a transparent representation.* One of the most respected Qur'an translators into English, M.M. Pickthall (´1930` 1999: xiii) sums up the issue in the introduction to his translation:

> The Qur'an cannot be translated. That is the belief of old-fashioned Sheykhs and the view of the present writer. The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the glorious Qur'an, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the *meaning* of the Qur'an - and peradventure something of the charm - in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so.

Another translator puts it so:

> Briefly, the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original.... My chief reason for offering this new version of a book which has been "translated", many times already is that in no previous rendering has a serious attempt been made to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran. (Arberry: 24-45)

The material form of the Qur'an, its stylistic patterns and their semantically-oriented manifestations, are as critically important as its Message. The Andalusian scholar Ibn Ḥazm (d. 1064; *al-Aḥkām*, 2: 88) has it that: "The opinion of the leading scholars is unanimous about the inimitability of the Qur'an. We know for sure that if the Qur'an is translated into another language, or even were its words to be replaced by other Arabic words, this translation would not be inimitable; what is not inimitable is not a Qur'an". Ibn Ḥazm's unequivocal statement derives from the fact that there are some eleven ayas expressly confirming the Arabic revelation of the Qur'an (12:2, 13:37, 16:103, 20:113, 26:195, 39:28, 41:3, 41:44, 42:7, 43:3, 46:12).

Besides this there are other reasons that challenge the notion of the translatability of the Qur'an. Meaning and form in the Qur'an are intertwined and multi-layered. The language of the Qur'an is extraordinarily vigorous. Its style reaches noteworthy heights, particularly in: affirmations of the Oneness, Uniqueness, and Omnipotence of God, in forceful descriptions of the Day of Judgment, in moralizing passages, and in admonitions against polytheism. It is, to a large measure, revealed in dense and highly allusive, elliptical speech. The great exegete Ibn Jarīr Al-Ṭabarī (d. 923) remarks in his commentary:

> ´I`t is obvious that there is no discourse more eloquent, no wisdom more profound, no speech more sublime, no form of expression more noble, than ´this` clear discourse and speech with which a single man challenged a people at a time when they were acknowledged masters of the art of oratory and rhetoric, poetry and prose, rhyme and soothsaying. It reduced their fancy to folly and demonstrated the inadequacy of their logic…. It let them know that the evidence of the truth of what he ´Prophet Muhammad (ﷺ)` said, the proof of the genuineness of his Prophethood, was the *bayān* (Discourse), the *ḥikmah* (Wisdom), the *furqān* (Distinguisher), which he conveyed to them in a language like their language, in a speech

> whose meanings conformed to the meanings of their speech. Then he told them all that they were incapable of bringing anything comparable to ´even` a part of ´what he had brought`, and that they lacked the power to do this.

In a self-referential assertion of its own uniqueness, the Qur'an describes its effect on Believers in the following manner: *"Allah has sent down the most beautiful of all teachings: a Book that is consistent and often repeated; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of Allah: such is Allah's Guidance. He guides with it whoever He wills; no one can guide those Allah leaves to stray."* (39: 23). According to many a well-accomplished translator, any translation of the Qur'an not only betrays the meaning of the original, but also loses much of its poetic and affective force. Anyone who has read it in the original is forced to admit that this caution is well justified; no translation, however faithful to the meaning, has ever been fully successful or ever remotely close. Arabic, when masterfully put to use, is a remarkably terse, rich and forceful language, and the Arabic Qur'an is by turns striking, soaring, vivid, shaking, tender and breathtaking. It is not surprising, then, that a skilled reciter of the Qur'an can reduce his audience to helpless tears.

The exegetical problematic

The untranslatable nature of the Qur'an does not stop at its language and style. There are also interpretational issues that pose serious questions to its translatability. Ibn Kathīr (d. 1372) begins his widely-acclaimed *tafsīr* with an account of the early Muslims' discretion (including the most prominent Companions) with regard to interpreting the Qur'an. Abū Bakr (ﷺ), for instance, when asked about the meaning of fruits (*fākihatan*) and *abbā* (grass, pasture, fodder, herbage) (80:31) replied piously: "What sky shades me, and what earth holds me, if I say about Allah's Book that of which I have no knowledge?" Umar's (ﷺ) laconic reply, in turn, was: "We were told not to be pedantic." This pious generation remained extremely cautious about imposing any kind of external reading on the Qur'an, demonstrating an acute awareness of the fraught relationship that exists between the text and its supplementary texts.

The Qur'an itself, after all, was accessible to its immediate community of revelation by virtue of linguistic and contextual proximity. The core message of the Qur'an was available to them and its immediate historical referential and semantic fields were familiar to them. On the other hand, instances of *tafsīr* by the Companions and even by the Prophet (ﷺ) himself are well-documented. It remains that parts of the Qur'an were not always transparent to everyone. Indeed, the honoured Companion Ibn ʿAbbās (ﷺ), known as *tarjumān al-Qur'ān* (Interpreter of the Qur'an), said: "The Qur'an has four aspects (*awjuh*): *tafsīr* (exegesis), which the learned know; *al-ʿarabiyyah* (language) which the Arabs understand; *ḥalāl* and *ḥarām* (permitted and forbidden things), of which no one is allowed to be ignorant; and *ta'wīl* (explanation), which only Allah knows." Muqātil Ibn Sulaymān (d. 767), an early Qur'an commentator, further expounds in his *tafsīr* (1: 27) what is at stake in understanding the Qur'an:

> The Qur'an contains references to particular and general things (*khāṣṣ* and *ʿāmm*), particular references to Believers and particular references to Deniers, and general references to all people; it contains unequivocal and ambiguous passages

> (*muḥkam* and *mutashābih*), explained and unexplained passages (*mufassar* and *mubham*); it contains elisions and explicit utterances (*iḍmār* and *tamām*); it contains cohesive devices; abrogating and abrogated ayas (*nāsikh* and *mansūkh*); it contains changes in word order; it contains similar utterances with many different aspects (*ashbāh*); it contains passages that are continued in a different sura; it contains accounts of earlier generations and accounts of what there is in Paradise and Hell; it contains a reference to one particular Denier; it contains commandments, laws, ordinances; it contains parables by which Allah Almighty refers to Himself, parables by which He refers to Deniers and idols, and parables by which He refers to this world, to resurrection and to the world to come; it contains accounts of what is in the hearts of the Believers, and accounts of what is in the hearts of the Deniers, polemics against the Arabian polytheists; and it contains explanations, and for each explanation there is a ´further` explanation.

Anyone who is to truly understand the Qur'an must be able to recognize multiple levels of interpretation. Added to this is the exegetical overlay that has accumulated through the passage of time. Since its modest beginnings, the *tafsīr* corpus has evolved into a sea of writing that has been expanding for almost the last millennium and a half. On the one hand, the inexhaustibility of God's Word was matched by the inexhaustibility commentators saw in its meaning. On the other hand, every group in the Muslim community has its own corpus of *tafsīr* supporting and justifying its reading. Thus sectarian and doctrinal *tafsīr* has evolved. It is not only the immense volume that makes this literature of interest, but also the pivotal role it has played in shaping and reflecting specific rationalities throughout Islamic history. This became more acute as the spatio-temporal gap separating the text receiver from its original context increased and more meaning-making agents became involved.

This is why more often than not translators resort to *tafsīrs* to understand and in turn render certain Qur'anic passages. However, this has proven to be used as a vehicle to juxtaposing and superimposing certain ideological leanings and exegetical views thus clouding further the message of the Qur'an and setting up added barriers between the reader of the translation and original Arabic Writ. Translators being no more than modern-day readers and, more often than not, adherents of any of the different schools of thought out there, hence a relationship of confluence holds between their translations and commentary. On the one hand, there is a great exegetical tradition built around this most sacred Book, which cannot be simply ignored if the end product of a translation is to be of any success. This tradition arose from either different interpretational stand points or from sincere intentions of making explicit and penetrable its language which is shrouded in the veil of time. However, the translator, while drawing on this wealth of scholarly subtexts that run along the prime text should not fall in the trap of getting himself captive to them nor allow his translation to get overloaded or the representation to be permeated by them to the extent that it would only be seen through their kaleidoscope. Such awareness, if existent in the first place, is seldom realized in the actual mentally demanding act of translating. *This long tradition of commentary is not to be ignored altogether but its flow in the final product of the translation has to be filtered through and checked if the original text is to be better represented and subservient translations are to be avoided*.

While carrying out their task two types of intervention are identifiable in the translators' work:

- *Translational intervention*: can take place both within the body of the text and outside it. Examples of translational intervention take shape in the form of: accounting for cultural and linguistic equivalence; compensating for loss; aiding reading; pronouncing pronoun referents; explaining translational choice (as in the case of diverting from certain inherited translation choices); answering for failings in translation.
- *Exegetical intervention*: may materialise in the following examples: further expounding the meanings of certain lexical items; providing the reasons for revelation (*asbāb al-nuzūl*); explaining

a *sharʿī* ruling; highlighting the relevance between ayas and suras; explaining the ambiguous (*tawḍīḥ al-mubham*); spelling out the inclusive (*tafṣīl al-mujmal*); precisely identifying the unrestricted (*taqyīd al-muṭlaq*); pinpointing the generalized (*takhṣīṣ al-ʿām*); and adding their own exegetical remarks.

One may yet divide intervention into two types:

- *random intervention*: involves putting a *tafsīr* in place of a direct translation serving no obvious agenda. Further they can be divided into: (a) necessary transposition dictated by the nature of the Qur'anic text itself as in the case of not being able to actually visualize the meaning and having a mental picture of it. And (b) unnecessary transposition attributed to carelessness or incompetence on the part of the translator.
- *Pre-meditated intervention*: mostly aimed at controlling the text and to manipulate its authority. These either come as part of the translator's strategy; or as a part of his bias (impartiality).

No claim here is made that the dependency of Qur'an translation on tafsīr *is to be undermined or that the two can by any means be prised apart, but to be all the more aware of the nomenclature and nature of this relationship. This has proven to be of benefit to the current translation in its attempt to raise the standard and to better reflect the sense of the original. Qur'an translators should beware not to let the commentary seep into the translation, the aim must be to let the Qur'an speak for itself as much as possible and disengage it from subtexts and check the subtexts in place, that is in annotations but not in the body of the text of the translation itself. The aim must be to overcome, as much as possible, the intermediary rule of the exegetical corpus - whose importance in understanding the Original is undeniable - in the actual representation available in the product of translation.*

Positioning the current translation

No translator will ever embark on such a momentous project without realizing the magnitude of his undertaking, his position in the history of humanity *viz-a-viz* their most pressing need for Divine guidance, and where to make a well-calculated stand in the ceaseless flow of previous and concurrent translations of the Qur'an, especially when it comes to English the now *lingua franca* of the world of which there are 1.2 billion speakers. Moreover, English is a language which faithfully captures in the folds of its own history the tumultuous relationship that ever existed between Islam and the West at large. Imprints of this history are no more evident than in the act of translating the Qur'an which resulted in more than 120 existing complete English translations. Ziad Elmasrafy makes the case:

> Translation is the most political art, all the more so when it involves re-presenting a text held sacred by those with whom relations are not always friendly. The forms of information and varieties of scholarship necessary for the translation of the Qur'an into Western languages … are driven by the complex ties that bind the Muslim and non-Muslim worlds. (2014: Preface)

Each of the translators who stood behind any of these translations comes with a uniqueness informed by his/her own character, bearing the trappings of their upbringing, education, language mastery, and the religious and political milieus in which they were born and raised. Thus each translation, like a fingerprint, is unique in its own way as much as it is reflective of the personality of its generator.

One has got to stress that fact that Qur'an translation is an extremely dynamic interaction, where Faith is negotiated and identity is presented. Thus the history of Qur'an translation into English, as a case in hand, has been ever marked by waves of deviation: first came ferocious Orientalism, and then came sectarianism, after that came the turn of rationalism and apologia, and finally interventionist translations on socio-political grounds held sway. It would be hard

to find a translation which does not carry one or two or even more traces of these global Qur'an translation trends. What is more is that, no matter what the circumstances and the dictates of time might be these trends still carry on to this very day. However, this does not at all imply that Qur'an translations should not respond to their context and the changing world around them.

Being an Associate Professor of Translation Studies who specialises in the critique of Qur'an translations and through my daily work with Qur'an translations for the past 17 years, I was afforded the vantage point of seeing the subtleties of these translations along with both the advantages and the disadvantages of each. Their uniqueness could be either ideational, with translators bringing their own ideological stand point to bear on the final product of their work, or methodological, in which translators make deliberate choices as to what they see the most befitting of a number of possible alternatives of rendition. Out of this life-long engagement of thought and practice my resolve to start a new translation came into being. Yet, throughout the current translation, I have made a point of entertaining an informed consultation of all the translations of my predecessors, a legacy which I consider to be a collective genius of some of the best specimen of human minds. Needless to say that this translation is "unique" in as much as it makes deliberate, well-thought choices and decisions of its own.

The methodology of the current translation can be summed up as follows:

- It represents a safe, mainstream yet non-restrictive understanding of the Message of the Grand Qur'an. The great wealth of Qur'anic commentary that we have inherited through millennia of scholarship, hard study and contemplation is considered with empathy and careful attention. This weighty inheritance is a boon to be consulted with great respect not a bane bearing the trappings of times of old, which some would consider as unbefitting of modern-day thought patterns. As you read through the translation, you will surely come to realize this and, hopefully, appreciate the work of these great scholars of Islam.
- Each sura is preceded by a brief introduction. This scene-setter is indispensable for anyone who wants to unlock some of the meaning

potential of the sura. The rationale behind the name of the sura, its major themes and keys of understanding it are provided. These are meant to be occasionally referred to as one progresses in the reading of the sura if and when the need arises. They will hopefully assist you to calibrate your reading.

- This translation is marked by its "faithfulness": neither too literal nor too free. I have done my utmost best to make my translation as reflective of the Original as humanly possible. In the process, neither were extraneous readings juxtaposed with the Original words, nor were any personal or ideational aberrations superimposed in the rendition at hand. My thoughts, if any, are kept in the annotations. This obviously made my task all the more difficult, yet all the more satisfying.
- Every care was taken to make each aya rendition read as a composite whole, i.e. understood independently of its notes. To achieve this aim, given the peculiarity of the diction of the Qur'an which is at times elliptical and terse, one had to include explanatory brackets in the body of the text itself, but tried to keep them as minimal and unobtrusive as possible.
- The annotations were put to use to supplement the reading: providing the referent of what is being pointed at, shedding more light on meaning by cross-referencing ayas, providing explanatory Prophetic Hadiths, further explaining the meaning and expounding on it and, at times, to provide insightful thoughts that further understanding and open up the door to contemplation. Notes are also well-documented and rely on the most respected sources of exegesis. Although I intervene as much as choosing what I deem to be the best reading from a wide array of the time-honoured Qur'anic explanations, I do not make the presumptuous claim that any of the annotations is totally my own.
- Key Qur'anic themes like those of Belief (*īmān*) and Denial (*kufr*), the worldly life (*al-ḥayāt al-dunyā*) and the Hereafter (*al-ḥayāt al-ākhirah*), Paradise (*al-jannah*) and Hellfire (*al-nār*) and Mindfulness (*al-taqwā*) are discussed in the footnotes. Being the pivotal concepts that they are, they had to be explained clearly to the reader.

- Bringing out the connectivity and thematic unity of the suras and ayas. I strove to achieve this through: giving the overall theme and key of the sura, thematically grouping ayas in related units, unobtrusive aya numbering, and judiciously using punctuation to highlight the intended meaning and indicate the connection between the ayas. All these are hopefully meant to make the reader appreciate the cohesion and coherence of the Message.
- Given that the language of the translation must try to reflect some of the grandiosity of the language of the Qur'an, the translation is in modern-day, non-banal, idiomatic, educated English. It further minimally employs some of well known stylistic features found in many a well-respected Qur'an translation which some would consider being archaic. The overall language is easy to understand to a reader of an appropriate educational background.
- An attempt at Islamizing English: usage of semantically non-charged, transparent English lexical items for some Islamic terminology: Sign (aya); Prayer (*ṣalāh*), and Pilgrimage (Hajj), Belief (*imān*), Denial (*kufr*) with caps to draw attention to their usage beyond that of the everyday. Doing without the italics and diacritics for some common terms for which there are no English equivalents: sura and aya. Use of the Westernized names for Allah (ﷻ) as God and those of the Prophets (ﷺ), only in my prefatory notes.

Finally, it is a tall story, teetering on the sacrilegious, that any mere human is even remotely able to convey the very Word of God in its totality. By translating the untranslatable we are at once engaging in an impossible mission that we fully realise is not going to be carried out to a satisfactory completion even before we set about it! But this needs not hold us back from engaging in a quest to explore the limits of the "translatability" of the Qur'an and the possibility of compensating for the degrees of loss, great as they are. Yet it has to be stressed that any human endeavour will fall short of accomplishing the task. What one can hope for is to get across the purport of the Qur'anic message so that people can pay heed to it. This is a legitimate attempt indeed.

> *Whatever one was made able to accomplish is a failing human effort, if I have done well then all thanks are due to Allah Who guided me, but if otherwise then, all failure is due to my shortcomings and the work of the Devil.*

Bibliography

In order to understand and "interpret" the Word of God I could not but stand on the shoulders of giants and draw on a wealth of scholarship—an enduring legacy bequeathed to us by the great scholars of Islam. Of these I frequently consulted the following:

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Hadith Compendia

al-Bukhārī (*Ṣaḥīḥ*); Muslim (*Ṣaḥīḥ*); al-Tirmidhī (*Sunan*); Ibn Mājah (*Sunan*); Imām Aḥmad (*Muwaṭṭa'*); al-Ḥākim (*al-Mustadrak*); al-Nasā'ī (*al-Sunan al-Kubrā*); Abū Dā'ūd (*Sunan*); Ibn Ḥibbān (*Ṣaḥīḥ*); al-Ṭabarānī (*al-Muʿjam al-Kabīr*); al-Bazzār (*Musnad*); al-Wādiʿī (*al-Ṣaḥīḥ al-Musnad*).

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سُورَةُ الفَاتِحَةِ

al-Fātiḥah

(The Opening)

al-Fātiḥah
(The Opening)

Title: due to its merits, this sura has many names. The most well-known is: *al-Fātiḥah* (The Opening) or *Fātiḥat al-Kitāb* (The Opening of the Book; al-Bukhārī: 756, Muslim: 394) because the Qur'an begins with it. Its other names include: *Umm al-Kitāb* (The Mother of the Book; al-Bukhārī: 1165), *Umm al-Qur'ān* (The Mother of the Qur'an; al-Bukhārī: 4704), *al-Qur'ān al-ʿAẓīm* (The Grand Qur'an), *Asās al-Qur'an* (The Foundation of the Qur'an), *Sūrat al-Ḥamd* (The Sura of Thankfulness). It is also called *al-Sabʿ al-Mathānī* (The Oft-repeated Seven) because it is read in every *rakʿah* – unit of Payer. Additionally, it has other names that denote its healing power: *al-Shifā'* (The Cure) and *al-Ruqyah* (The Incantation; al-Bukhārī: 2276).

Merit: this is the greatest, most-often repeated sura in the Qur'an. Abū Saʿīd Ibn al-Muʿallā (ﷺ) narrated that the Messenger of Allah (ﷺ) said to him: "I shall inform you of the greatest sura of the Qur'an before you leave the mosque". Abū Saʿīd continues: "He took me by the hand and as he was about to leave the mosque, I said: "Messenger of Allah! You said: "I shall inform you of the greatest sura of the Qur'an". He said: "Yes: ﴿ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ﴾ *(Gratitude be to Allah the Lord of all beings)*. It is *al-Sabʿ al-Mathānī* (The Oft-repeated Seven) and *al-Qur'ān al-ʿAẓīm* (The Grand Qur'an) that I have been given" (al-Bukhārī: 4703). No Prayer will be accepted of those who do not recite The Opening (al-Bukhārī: 756; Muslim: 394). It is also a light that no other Prophet before Muhammad (ﷺ) was given. Ibn ʿAbbās (ﷺ) narrated that: "While Gabriel was sitting with the Prophet (ﷺ), he heard a creaking sound from above, lifted his head and said: "This is a Heavenly door. It is opened today and never ever has it been opened before". Then an angel descended to Earth through it. He ´Gabriel` said: "This is an angel who descended to Earth and never ever has he descended before". The angel greeted them and said: "I bring you glad tidings of two lights that you are given and never have they been given to any Prophet before you: *Fātiḥat al-Kitāb* (The Opening of the Book) and the endings of *al-Baqarah*. You shall never read a letter of any of them without your prayer being answered." (Muslim: 806). In addition, through this sura communication takes place between Allah and His servants. Abū Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: "Almighty Allah said: "I divided Prayer into two halves between Me and My servant and to My servant shall be granted all what he asks for". When the servant says: *"Gratitude be to Allah the Lord of all beings"*, Allah says: "My servant has thanked Me." When the servant says: *"The Most Beneficent, the Most*

Merciful", Allah says: "My servant has praised Me." When the servant says: *"Owner of the Day of Judgment"*, Allah says: "My servant has glorified Me." When the servant says: *"´*Only` *You we worship, and ´*only` *You we seek help from"*, Allah says: "This is between Me and My servant and to My servant shall be granted what he asks for." When the servant says: *"Guide us to the straight path; the path of those on whom You have bestowed your Grace, not those on whom ´*is Your` *Wrath nor the misguided"*, Allah says: "This is for My servant and to My servant shall be granted what he asks for." (Muslim: 395)

Theme: the main theme of *al-Fātiḥah* is that all acts of worship should be dedicated wholly and solely to Almighty God and shall be carried out with total devotion. Additionally, al-Qurṭubī (1:112) is of the opinion that it is called *al-Qur'ān al-ʿAẓīm* because it encapsulates the totality of Qur'anic knowledge: "Praise of Almighty God with the Attributes of His Mightiness and Perfection, the command to worship Him with devotion, confessing that one is unable to carry out worship without seeking Divine help, beseeching God for guidance to the straight path, saving one from the ways of the misguided and making clear the final destination of the Deniers."

Key: the key to understanding *al-Fātiḥah* is to think of it as a form of payer or supplication, in which Believers begin by extending their thankfulness to Allah and praise to Him, then they tell of their dedication to His worship alone, only to ask Him at the end to guide them to the straight path, which leads to the Almighty's Pleasure, the ultimate goal one strives to achieve in this life.

﴿1﴾ In the Name of Allah[1], the Most Beneficent, the Most Merciful[2]. ﴿2﴾ Gratitude be to Allah the Lord[3] of all beings[4]; ﴿3﴾ The Most Beneficent,

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ
ٱلرَّحِيمِ ﴿٣﴾

1 ***Allah*** (الله) is God's most unique Name, grandly referred to as *Lafẓ al-Jalālah* (The Word of Majesty). It occurs in the Qur'an 2697 times in 85 of its 114 suras. *Allah* is considered the Almighty's Supreme Name (*al-Ism al-Aʿẓam*) by Abū Ḥanīfah (quoted in al-Ṭaḥāwī, *Sharḥ Mushkil al-Āthār,* 1: 1616). According to the vast majority of scholars *Allah* is linguistically unique in that it is originally a proper and underived noun (c.f. al-Shawkānī, *Nayl al-Awṭār*: 1:18). None other than the Almighty is named by it: *"Do you know any other of a Name like His?"* (19: 65). In Abrahamic religions, i.e. Judaism, Christianity and Islam, the concept of God basically has the same referent. He is unlimited with regards to knowledge (omniscience), power (omnipotence), existence (omnipresence) and benevolence. However there are points of departure regarding how each religion perceives God. The most outstanding of which is that Islam Believes in a One and Only God without the slightest form of Association (c.f. 3: 64)—*"Say: He is God, Unique. *God is the Oft-Beseeched. *He begot none, nor was He begotten.*None is equal to Him"* (sura *al-Ikhlāṣ*). Additionally, God in Islam has unique Names and Attributes and in accordance with Muslim belief (*ʿaqīdah*) the Muslim conception of God is not anthropomorphic in the slightest form: *"Nothing is like Him; he is the All-Hearing, All-Seeing"* (42: 11).

2 The "Most Beneficent" and the "Most Merciful" here stand for the Arabic *ar-Raḥmān* and *ar-Raḥīm*, respectively. They are both intensive forms derived from the noun *raḥmah,* mercy. They both denote the trait of mercy, however, semantically they are different; *ar-Raḥmān* is more intensive than *ar-Raḥīm* (c.f. Ibn Manẓūr, *Lisān al-ʿArab*, root: *r ḥ m*). According to exegetes *ar-Raḥmān's* Mercy encompasses all creatures, whereas *ar-Raḥīm's* is reserved only for the Believers (c.f. al-Ṭabarī, al-Qurṭubī, al-Shinqiṭī, al-Saʿdī). The extent of God's Mercy is highlighted in the following tradition: Abū Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: "God has one hundred mercies. He sent down one of them on humans, jinn, animals and venomous creatures. Through it they show mercy to each other, and through it wild beasts show mercy to their young. God has reserved ninety-nine mercies with which He bestows mercy on his servants on the Day of Judgment." (al-Bukhārī: 6000; Muslim: 2752)

3 The Arabic *rabb* translated here as "Lord" is semantically and lexically related to *tarbiyah*, which means to nurture, but with much care and attention (c.f. Ibn Fāris, *Maqāyīs al-Lughah*, 2: 381). When used in its absolute form with the definite article, *al-Rabb*, it could only mean God Almighty, Who is in charge of taking care and providing for all beings.

4 "All beings" stands here for *al-ʿālamīn,* usually translated as "worlds". It means the Heavens the Earth and all that is there within them and all that is there between them (c.f. 26: 23-24).

the Most Merciful; ﴿4﴾ Owner of the Day of Judgment[5]. ﴿5﴾ ´Only` You we worship, and ´only` You we seek help from. ﴿6﴾ Guide us to the Straight Path[6]; ﴿7﴾ the path of those on whom You have bestowed your Grace[7], not those on whom ´is Your` Wrath[8] nor the misguided[9].

مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾
صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ
عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾



5 "The Day of Judgment", a translation of *yawm ad-dīn* in this aya, is a recurrent theme in the Qur'an, however its nomenclature differs according to the effect intended. It is, *Yawm ad-Dīn* (the Day of Judgment), *Yawm al-Ḥisāb* (the Day of Reckoning), *Yawm al-Qiyāmah* (the Day of Resurrection), *al-Wāqiʿah* (the Befalling), *aṭ-Ṭāmmah* (the Dumfounding), *aṣ-Ṣākhkhah* (the Deafening), *ar-Rājifah* (the Quaking), *al-Fazaʿ al-Akbar* (the Great Fright), *al-Ḥāqqah* (the Real). These many names for one and the same thing, some of which are heart-rending indeed, signify its magnitude and drive home the message: *"Beware of a Day on which you will be returned to God"* (2: 281).

6 *Al-Ṣirāṭ al-Mustaqīm* is the road (an Arabicized word after the Latin word *strāta*, i.e. road) which is straight, clear and has no turns or curves (al-Ṭabarī). It is used figuratively in the Qur'an to denote the correct manner in which God is to be worshipped which leads to His Pleasure, and being spared torment in the Hereafter (c.f. 6:153).

7 Those who know the truth and follow it: "*Whoever obeys Allah and His Messenger is among the ones on whom Allah has bestowed His Grace—of the Prophets, the affirmers of truth, the martyrs and the pious—indeed the companion of these is well off.*" (4: 69).

8 Those who know the truth and do not follow it. (al-Ṭabarī)

9 Those who are ignorant of the truth and worship God following only their whims and wishful thinking. (al-Ṭabarī)

سُورَةُ البَقَرَةِ

al-Baqarah

(The Cow)

al-Baqarah
(The Cow)

Title: it is named after the incident of the cow as related in the ayas 67-74, which highlight the lukewarm response of the Children of Israel to God's commandments as He wanted to test their faith.

Merit: the longest sura in the Grand Qur'an totalling 286 ayas, *al-Baqarah* has a number of merits. Firstly, it is a blessing for the Muslim household Abū Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: "Do not turn your homes into graveyards, the devil shuns the home in which sura *al-Baqarah* is recited" (Muslim:1860); Abū Umāmah al-Bāhilī (ﷺ) narrated that the Prophet (ﷺ) said: "Read sura *al-Baqarah* as owning it is a blessing and abandoning it is a loss, and the sorcerers cannot bear it." (Muslim: 1910). Secondly, and very importantly, it, along with *Āl ʿImrān* – together known as "al-Zahrāwān" (lit. The Two Luminous Suras) – will come to intercede on behalf of a person who takes them as his own on the Day of Judgment. Abū Umāmah al-Bāhilī (ﷺ) narrated that the Prophet (ﷺ) said: "Read the Qur'an for it comes on the Day of Judgment to intercede on behalf of those who associate themselves with it. Read al-Zahrāwān, *al-Baqarah* and *Āl ʿImrān*, as they come on the Day of Judgment as if they were two clouds, or shades or two flocks of birds, keeping closely together arguing on behalf of he who owns them." (Muslim: 1910). *Al-Baqarah* also contains some of the most meritorious ayas—the greatest aya in the Qur'an, the aya of al-Kursī (no. 255) and the last two ayas of the sura. ʿUqbah Ibn ʿĀmir (ﷺ) narrated that the Prophet (ﷺ) said: "Whoever recites the last two ayas of *al-Baqarah*, they will suffice him ´as a shield from evil`." (al-Bukhārī: 5008). The longest aya in the Qur'an, aya ad-Dain (no. 282), also occurs in *al-Baqarah*.

Theme: the main message of *al-Baqarah* is that true Believers receive God's commandments with unequivocal acceptance and submission. *The sura is meant to establish firm Belief that can stand the tests and trials to come in order to prevail over Denial.*

Key: in order to unlock the meaning for this sura one is to take it as a detailed answer from Allah to the Believers' prayer to guide them to the straight path, found at the end of *al-Fātiḥah*—here Allah tells Believers how to find this straight path and true, unshakable Belief. The first five ayas capture the essence of the message: that true guidance is to be found in the Qur'an and that true Believers are those who submit themselves unquestioningly

to Allah's Will and have unshakable faith in all that Prophet Muhammad (ﷺ) came with. The many stories and incidents of disobedience and rebelling against Allah's commands told here are given to highlight what lack of Belief and submission is like. Also, it is a very early Madinan sura, which explains the many references given to the Children of Israel, who then resided in Madinah in multitudes, and their gentle call to the straight path of Allah, the admonishing of the hypocrites lurking within the newly-formed community, and the introduction of new laws like that of fasting the month of Ramadan, how to perform Hajj and familial matters. Many new laws for the Muslims and their community at large are introduced, in a very considerate manner, in this sura: Believers are to obey these with total submission.

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾
ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ

﴿1﴾ *Alif, Lām, Mīm*[1]. ﴿2﴾ That[2] Book[3] – no doubt – in it is guidance to the Mindful[4]; ﴿3﴾ who ´unshakably`

1 Twenty nine suras in the Qur'an begin with these disjointed letters of the Arabic alphabet (known as *al-ḥurūf al-muqaṭṭaʿah*). Exegetes, over time, have speculated on their meaning, however, two opinions prevail. Firstly, that they indicate the inimitable nature of the Qur'an, as it is made up of letters from the Arabic alphabet, yet the Arabs of the time of revelation, who were masters of the Arabic tongue and in no other time and place have any others been able to rival them in this respect, were totally unable to challenge it by coming up with anything like it. This is despite the fact that they were bent on it as the socio-religious overhaul that it heralded threatened their own very way of existence, and the challenge that the Qur'an itself mounted to them to author something like it in more than one place (c.f. 10: 38, 11: 13, 17: 88). This bears testimony to the inimitable, Divine source of the Qur'an (c.f. Ibn Kathīr, Ibn ʿĀshūr). Secondly, is the opinion that a significant number the Companions of the Prophet (ﷺ), including the rightly-guided Caliphs, the Followers and their followers refrained from interpreting them, and since nothing has been reported from the Prophet (ﷺ) as to their meaning, we should also follow suit and say: "God knows best".

2 The fact that the demonstrative pronoun *dhālika* (that) rather than *hādhā* (this) is employed in this aya to refer to the Book, the Qur'an, underlines its loftiness and most high status. (Ibn ʿUthaymīn, 1:28)

3 This aya contains a pause of *al-muʿānaqah* (congruence) and thus has two alternative readings. In the Uthmanic codex this type of pause is symbolized by a pair of triangular shaped dots. If one is to pause at the first position one is not to pause at the second and vice versa. In no case is one to stop at both as the meaning will be seriously altered. In this position, if we pause at the first indication, the aya could be read as: *"This Book in which there is no doubt, containing guidance to the Mindful"*, in which emphasis is laid on the infallible Divine origin of the Qur'an thus no one is to doubt it (c.f. 41:42). Stopping at the second indication gives rise to the reading represented in the translation above, which emphasizes that the Qur'an is a book of guidance (c.f. 17: 9).

4 *At-Taqwā*, translated here and throughout this rendition as Mindfulness, is a central Qur'anic concept. It means being aware of God and watchful of Him in all our deeds and intentions—acts of the heart. This constant vigilance nurtures within a deep sense of sincerity and relatedness to God, thus eschewing worldly temptations and distractions which would sway one from his/her real goal in life and purpose of existence: to worship God alone. Etymologically it is derived from the verb *ittaqā* of a hazard, i.e. to put a form of protection between oneself and what could inflict harm on it. The overall meaning is to be vigilant and aware of God at all times in order that a person might avoid His Punishment. (For more see: Abdul-Ḥayy al-Faramāwī, *al-Mawsūʿah al-Qur'āniyyah al-Mutakhaṣṣiṣah*, entry "*taqwā*", pp. 734-737).

Believe in the Unseen[5], keep up the Prayer[6] and give out of what We have provided for them; ﴿4﴾ who Believe in what is sent down to you ´Muhammad` and what was sent down before you[7], and have firm faith in the Hereafter. ﴿5﴾ These are guided by their Lord, and these are the successful[8].

يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾

﴿6﴾ Indeed the Deniers[9], whether you warn them or do not warn them, they will not Believe[10]. ﴿7﴾ Allah has

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ ٱللَّهُ عَلَىٰ

5 "The Unseen" is *al-ghayb*, i.e. what lies beyond the realm of perception and is only known through revelation, thus people, particularly the materialistically oriented, find it hard to Believe in. This includes, *inter alia*, the angels, life after death, Hellfire and Paradise. (al-Ṭabarī, Ibn Kathīr)

6 "Keeping up the Prayer", *iqāmat aṣ-ṣalāh*, is performing it punctually and devoutly, observing the manner set forth by the Prophet (ﷺ), who said: "Pray as you have seen me Pray." (al-Bukhārī: 631)

7 That is to Believe in what Muhammad (ﷺ) came with from God and what the Messengers came with before him without differentiation among them or Denial of what they came with.

8 "The successful", *al-mufliḥūn*, are those who succeed in attaining what they wish for, to viz. to be guided by God, and avoiding the evil of what they fear. (al-Ṭabarī, Ibn Kathīr, Ibn ʿĀshūr)

9 The noun *kufr* is derived from the root verb *"kafara"*, i.e. "to cover" (Ibn Manẓūr, *Lisān al-ʿArab*), by extension it entails "covering up the truth" (al-Iṣfahānī, *al-Mufradāt*) which is an integral part of the purport of the Qur'anic term. *al-Ladhīna kafarū*, literally, those who Deny is usually translated as disbelievers or unbelievers, however "disbelieving" in essence is denial of what the Prophet (ﷺ) came with or part of it (c.f. al-Saʿdī). Thus the choice of the term throughout this translation. Deniers, who are staunchly heedless and shamelessly cover the truth, are widely set apart from the Believers who willingly and devoutly open up to it and embrace it; they come at the other end of the divide.

10 Those who Denied the truth with which Prophet Muhammad (ﷺ) came, out of arrogance and transgression, will never Believe because of their stubbornness and intransigence. But if they mend their ways and reach deep into their hearts, they could possibly open up to Beleif (c.f. Ibn Taymiyyah, *Majmūʿ al-Fatāwā,* 16: 584-589, Ibn al-Qayyim, *Shifāʾ al-ʿAlīl*, 91).

sealed their hearts and their hearing, and over their eyes there is a veil—theirs is a grievous Punishment[11].

﴿8﴾ Some people say: "We Believe in Allah and in the Last Day", while, in fact, they do not Believe[12]. ﴿9﴾ They seek to deceive Allah[13] and the Believers—they only deceive themselves, not realizing it[14]. ﴿10﴾ In their hearts there is disease and thus ´because of it` Allah has increased their disease[15]. Theirs is a painful Punishment for their ´persistent` lying. ﴿11﴾ When it is said to them: "Do not sow corruption in the land", they say: "We are only but reformers". ﴿12﴾ Nay! They are the corruptors but they do not realize it! ﴿13﴾ When it is said to them: "Believe as the ´other` people Believed", they say: "Should we Believe as the feeble-minded[16]

قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ
ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ يُخَٰدِعُونَ ٱللَّهَ
وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ ﴿٩﴾ فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ
ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟
يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى
ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَآ إِنَّهُمْ
هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾
وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ
قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ
ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾

11 *ʿAdhāb*, translated here as "Punishment", means that they are condemned to painful suffering in Hellfire (c.f. al-Baghawī, al-Saʿdī).

12 These are the hypocrites or *al-munāfiqūn* (63: 1), whose hidden truth, Denial, is in contrast to what they show to people, i.e. Belief. The fact of their matter is told here quite lucidly (ayas 8-20), exposing their pretence so that people would make no mistake about them. They are a third party in-between Believers (spoken of in ayas 1-5) and Deniers (spoken of in ayas 6-7) (c.f. Ibn Kathīr).

13 C.f. 58: 18.

14 C.f. 4: 142.

15 C.f. 9:125. They were stricken with cancerous doubt. (al-Ṭabarī, al-Wāḥidī)

16 *Al-Sufahā'*, translated here are "the feeble-minded", is an adjective for the noun *safah* (feeble-mindedness). *Safah* on a person's side is his inability to distinguish between what is good and what is not for oneself. Thus a person of this nature, unwittingly, inflicts harm on himself. The hypocrites are saying that the Companions of the Prophet (ﷺ) were not able of discerning what is good for them and consequently they Believed. Little did they know that they are the feeble-minded (c.f. al-Ṭabarī, Ibn Kathīr).

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟
إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِءُونَ ﴿١٤﴾ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى
طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا
كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ ٱلَّذِى
ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ
ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾
صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيِّبٍ
مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ
أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ
ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾

Believed?" Indeed they are the feeble-minded but they know not. ﴿14﴾ When they meet those who Believe, they say: "We Believe!", but when they are alone with their devils[17], they say: "Surely we are with you. We are but mocking". ﴿15﴾ Allah mocks[18] them and slackens the reins for them to wander aimlessly in their blindness[19]. ﴿16﴾ These are the ones who traded in guidance for loss. Their trade did not flourish nor were they guided. ﴿17﴾ Their similitude is that of one who kindles a fire; as soon as it casts light on what is around him, Allah takes away their light leaving them in ´utter` darkness[20], unable to see[21]; ﴿18﴾ deaf, dumb, and blind, they will not find their way back[22]. ﴿19﴾ Or like a downpour from the sky, in which there is darkness, thunder and lightning. They put their fingers in their ears from thunderclaps[23], fearing death—

17 Their leaders in this evil. (al-Ṭabarī, Ibn Kathīr).

18 God mocks them by making their squalid condition look good to them. On the Day of Judgment, God will give them light just like that of the Believers, then when they walk in it, God will snatch it away from them leaving them desolate in complete darkness. Great is their despair after hope! C.f. 57:14. (al-Saʿdī)

19 *Ṭughyān*, lit. transgression and exceeding the limits. (Ibn Qutaybah, *Gharīb al-Qur'ān*, 41; al-Sijjistānī, *Gharīb al-Qur'ān*, 321)

20 *Ẓulimāt*, is an intensive plural form of *ẓalmā'* or *ẓulmah*, i.e. darkness. These are the darkness of doubt and that of Denial (c.f. Ibn Kathīr).

21 The illuminating fire here denotes Belief, which dissipates darkness; their nominal Belief did them as much a transitory source of light does in utter darkness. (Ibn Kathīr, Ibn ʿĀshūr)

22 C.f. 22: 46 and 63:3.

23 Their admonition in the Qur'an and how it reveals their truth are akin to deafening thunderclaps in their ears. (al-Ṭabarī)

يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٠

Allah is surrounding[24] the Deniers. ﴿20﴾ The lightning[25] almost snatches away their sight; whenever it flashes they walk in its light and when the light goes, they stand still[26]. If Allah so willed, He could have taken away their hearing and their sight—Allah is Able over everything.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ فِرَٰشٗا وَٱلسَّمَآءَ بِنَآءٗ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا وَأَنتُمۡ تَعۡلَمُونَ ٢٢ وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ٢٣

﴿21﴾ O People! Worship your Lord Who created you and those before you so that you might be Mindful[27]. ﴿22﴾ He who made the land a carpet[28] and the sky a roof[29] for you, and sent water down from the sky and grew with it ´all sorts of ` produce as provisions for you. Therefore, knowing this, do not set up ´rivalling` equals for Him[30]. ﴿23﴾ And if you are in doubt about what We have sent down to Our servant[31], come up with a single

24 Almighty God knows all too well the affairs of the hypocrites and He has utter control over them to dispose of them as He wishes; they can neither deceive Him nor escape His Punishment (c.f. Ibn Kathīr, al-Saʿdī).

25 The glaring light of the Qur'an. (al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah, Ibn Kathīr)

26 The parable of the heavy downpour is another way, along with the illuminating fire, of vividly describing the tumultuous psychological state which the hypocrites went through having to live in the midst of Believers to whom the Qur'an was being sent down telling them of the truth of their hidden enemies, who are repeatedly, and in the strongest of terms, censured and are called to listen to the sound of reason.

27 Being heedful of your Creator and Provider.

28 Stretched out, easy to walk on like a carpet. (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr)

29 C.f. 21: 32.

30 Ibn Masʿūd (ﷺ) narrated that he asked the Prophet (ﷺ): "What is the gravest of all sins?" He (ﷺ) replied: "That you take ´as god` a rival equal to Allah when He is Who created you". (al-Bukhārī: 4477, Muslim: 86)

31 The referent of "Our servant", is Muhammad (ﷺ) to whom the Qur'an was sent down.

فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾

sura[32] like it, and call ´for your aid` your witnesses[33] apart from Allah, if only you were truthful. ﴿24﴾ But if you will not do it – and you will never ´ever` do it – be Mindful of the Fire, the fuel of which is people and stones[34], that has been prepared for the Deniers. ﴿25﴾ Give glad tidings to those who Believe and do good deeds that theirs are Gardens[35] under which rivers flow; whenever they are provided with a fruit from it, they would say: "This is what we have been provided with before![36]" They have been provided with it resembling each other[37]. For them in it are purified[38] spouses—they will abide therein forever.

إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ

﴿26﴾ Allah does not shy away from giving a gnat[39] as an example or even less than it[40]. Those who

32 Sura is a Qur'anic chapter. There are 114 suras in the Qur'an.

33 Your aides and partners who would readily interpose for you. (al-Ṭabarī, Ibn Kathīr)

34 C.f. 21: 98.

35 *Al-Jannah* or Paradise the plural of which is *jannāt* as in this aya.

36 There is an element of a renewed pleasant surprise involved here.

37 The fruits of Paradise look like each other or that of this worldly life, but their taste is different. (al-Ṭabarī, al-Wāḥidī, al-Qurṭubī)

38 Pure and clean both bodily and spiritually. (al-Ṭabarī, al-Saʿdī)

39 Such an insignificant creature can be used to present to people evidence of the truthfulness of the Message. Besides the Qur'an and its Signs (ayas) no matter how small or belittled the evidence is, it still is enough proof for those who seek the truth with open hearts.

40 The expression used here is: *fa mā fawqahā*, which literally means: "or what is above it", i.e. either smaller or larger in size. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī)

أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ وَأَمَّا ٱلَّذِينَ كَفَرُواْ
فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۘ يُضِلُّ
بِهِۦ كَثِيرٗا وَيَهۡدِي بِهِۦ كَثِيرٗاۚ وَمَا يُضِلُّ
بِهِۦٓ إِلَّا ٱلۡفَٰسِقِينَ ٢٦ ٱلَّذِينَ يَنقُضُونَ عَهۡدَ
ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ
بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِۚ أُوْلَٰٓئِكَ
هُمُ ٱلۡخَٰسِرُونَ ٢٧ كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ
وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ ثُمَّ
يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٢٨ هُوَ
ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا
ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ
سَمَٰوَٰتٖۚ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٩

Believe will know that it is the truth from their Lord, but those who Deny will say: "What need does Allah have for this example!" He ´Allah` misguides with it ´this example` a great number of people and guides with it a great number of people[41]. But He only misguides the Transgressors[42]; ﴿27﴾ those who break the covenant of Allah[43] after it has been set as binding, sever what Allah ordained to be joined, and sow corruption in the land. These are, indeed, the Losers. ﴿28﴾ How could you Deny Allah, while you were dead and He made you alive; He then will take your lives, then bring you to life again, and after that you will be returned to Him again?[44] ﴿29﴾ He is the one Who created for you all that there is in Earth, then made for[45] the sky and formed it into seven skies. He has knowledge of everything[46].

41 C.f. 9: 124-125.

42 *Al-Fāsiqūn*, derived from the noun *fisq*, are those who overstep the limits that God demarcated for people. *Fisq* is a manifestation of Denial (c.f. 74: 31).

43 C.f. 2: 84-85 and 5: 12-13 and 70.

44 These are the cycles of life and death that humans go through: seeds in the loins of men, creation and birth, death, bringing back to life at resurrection and being held accountable for one's deeds. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī)

45 This translation of the Divine Attribute *Istawā* follows after: al-Wāḥidī in *al-Wajīz*, Ibn Kathīr, al-Saʿdī and Ibn ʿUthaymīn. Alternatively it could mean that Almighty God rose to the sky in a manner befitting Him only, which in al-Baghawī's opinion is the interpretation of Ibn ʿAbbās (ﷺ) and most of the exegetes of his generation.

46 This aya is further expounded in the ayas 41: 9-12.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي
ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ
فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾
وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن
كُنتُمْ صَٰدِقِينَ ﴿٣١﴾ قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ
إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾
قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم
بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ
غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ
وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾

﴿30﴾ ´Mention Muhammad`[47] When your Lord said to the angels: "I shall instate a successor[48] on Earth!" They said: "Will you instate in it one who sows corruption and sheds blood, whereas we ´incessantly` glorify You in gratitude to You and exalt You?"[49] He said: "I know that which you do not". ﴿31﴾ He taught Adam all the names ´of things`, then showed them to the angels and said: "Tell Me the names of these, if only you were truthful!" ﴿32﴾ They said: "Glorified may You be! We have no knowledge but what You have taught us. You are All-Knowing, All-Wise". ﴿33﴾ He said: "Adam! Tell them their names". When he told them their names, He said: "Did I not instruct you that I know what is hidden in the Heavens and the Earth?—and I know what you hide and what you make public"[50].

47 Abū al-Baqā' al-Kafawī (*al-Kulliyyāt*, p. 69) says: "Whenever ´the particle` *idh* is mentioned in the Qur'an it implies ´the command` "mention!" That is mention ´Muhammad` to them ´the ones to whom the Qur'an is being recited` or recall in your mind… most exegetes agree to this.".

48 *Khalīfah* is derived from *khalafa* which denotes standing in place of someone else (Ibn Fāris, *Maqāyīs al-Lughah*. 2: 210; al-Iṣfahānī, *al-Mufradāt*, p. 294). Here it means someone who comes after another and takes his place; these are mankind, Adam and his prosperity, who successively take over each other's place, generation after generation, until the Day of Judgment. (al-Ṭabarī, Ibn Kathīr, al-Shinqīṭī)

49 Abū Dharr (ﷺ) narrated that the Prophet (ﷺ) was asked: "What is the best utterance?" He replied: "Whatever Allah chose for His angels and servants: "*Subḥān Allāh wa bi-ḥamdih* (Glorified be Allah and ´we do this` in gratitude to Him)." (Muslim: 2731)

50 This quiz was posed to the angels, the closest of God's creation to Him, to prove to them with a practical example the truth of God's All-Encompassing Knowledge, and, in turn, the wisdom of His Choice. It is also a concrete manifestation of the infinite Justice of God, the Most Able of Sovereigns, who allows for questioning by even the most obedient of subjects, the angels, and answers their concerns.

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ
إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾ وَقُلْنَا
يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا
مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ
ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ
عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ
وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ
فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾ قُلْنَا
ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى
فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٣٨﴾

﴿34﴾ ´Mention Muhammad` When We said to the angels: "Bow down to Adam!"[51]; they bowed down except Iblīs[52]; he refused, became arrogant[53] and was one of the Deniers. ﴿35﴾ We said: "Adam! Dwell yourself and your wife in the Garden[54] and eat thereof ´bountifully` aplenty whatever you wish, but do not come near this tree, or ´else` you will be from among the wrongful". ﴿36﴾ Satan tripped them into it[55] and drove them out from where they were[56]; We said: "Go down, as enemies to each other. In Earth will be your dwelling and livelihood for a given time[57]". ﴿37﴾ Adam received a few words[58] from His Lord, and He forgave him; He is the All-Forgiving the Most Merciful. ﴿38﴾ We said[59]: "Go down all of you[60],

51 The command of the angels to bow down to Adam is an act of worship to God and reverence to Adam who was honoured by God Himself. (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

52 Iblīs is Satan. Etymologically *iblīs* comes form *iblās*, i.e. having no hope in good things, grief and sadness caused by utter despair. (Ibn Qutaybah, *Gharīb al-Qur'ān,* p. 23; al-Iṣfahānī, *al-Mufradāt*, p. 143)

53 His arrogance is spelled out elsewhere in the Qur'an; 7: 12, 38: 76, 15: 33.

54 This Garden is Paradise the very Heavenly abode of eternal bliss. (al-Qurṭubī, Ibn Taymiyyah, *Majmūʿ al-Fatāwā*, 4: 347, Ibn Kathīr, Ibn ʿĀshūr)

55 How he managed to do this is told in more details in 7: 20-22.

56 The great blessing of dwelling in Paradise.

57 Until the Day of Judgment. (al-Ṭabarī, al- Saʿdī, Ibn ʿĀshūr)

58 These *kalimāt* or "words", or supplication, are provided in 7: 23: "*They* ´both` *said: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.*"

59 What follows is the original covenant: to follow the path of guidance shown to them by God's Messengers. Those who Believe in the Message will lead a life a felicity but those who Deny will meet Hellfire as their final destination.

60 The addressees were Adam, Eve and Satan. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr)

whenever guidance comes to you from Me whoever follows it will have neither fear nor will they grieve. ﴿39﴾ As for those who Deny and disbelieve in our Signs these are the company of the Fire; forever they will abide therein[61].

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٣٩

﴿40﴾ Children of Israel[62]! Remember My favour which I conferred on you, and fulfil ´your obligations to` My pledge and I will honour ´My obligations to` your pledge[63]; and fear none but Me. ﴿41﴾ Believe in what I have sent down confirming what you have[64], do not be the first to Deny it, do not trade my Signs[65] for a pittance[66] and be Mindful of Me, ﴿42﴾ do not mix up truth with falsehood, and do not suppress the truth while you are aware of it, ﴿43﴾ keep up the Prayer, give out

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ ٤٠ وَءَامِنُواْ بِمَآ أَنزَلۡتُ مُصَدِّقٗا لِّمَا مَعَكُمۡ وَلَا تَكُونُوٓاْ أَوَّلَ كَافِرِۭ بِهِۦۖ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗا وَإِيَّٰيَ فَٱتَّقُونِ ٤١ وَلَا تَلۡبِسُواْ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُواْ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ٤٢ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ٤٣

61 The episode of Adam's creation and his encounter with Satan are spelled out in detail in 20:116-123.

62 Israel is Prophet Jacob (ﷺ). The use of the epithet "Children of Israel" for the Israelites is meant to act as a reminder to them to follow in the footsteps of the Patriarch of whom they are directly descended.

63 God's pledge to the Children of Israel and theirs to Him are given in 5: 12. This mutual pledge is related as: if the Children of Israel keep up the Prayer, give charity, Believe in and support the Prophets, and spend in the cause of God, God will, in return, expiate their sins and admit them in the Gardens through which rivers flow, i.e. Paradise.

64 God is inviting the Children of Israel to Believe in the Qur'an and Prophet Muhammad's (ﷺ) Message in fulfilment of their pledge to Him (c.f. 7: 156-157, in which the Children of Israel are enjoined to Believe in the gentile Prophet whom they find mentioned in the Torah). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

65 The Torah in which there is mention of the Messengership of Prophet Muhammad (ﷺ).

66 Their leaders used to reap shares from their devoted folk's wealth, so they tried to hide the truth about Prophet Muhammad (ﷺ) fearing that they will lose these gratuities.

the prescribed alms and bow down ´in Prayer` with those who bow down[67]. ﴿44﴾ How could you enjoin people to do what is right and forget ´about it` yourselves, while you read the Book[68]; have you no sense? ﴿45﴾ Seek help in patience and Prayer[69]; indeed they are hard save for the dedicated[70]. ﴿46﴾ Those who firmly Believe that they will be meeting their Lord and that they are returning to Him.

أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ
وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا
عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟
رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾

﴿47﴾ Children of Israel! Remember My favour which I conferred on you and that I privileged you over other peoples[71]. ﴿48﴾ Be cautious of a Day[72] on which no soul will be of use to another soul, neither intercession[73] nor ransom will be accepted from it, and they[74] will not be helped.

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾ وَٱتَّقُوا۟ يَوْمًا لَّا
تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا
شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

67 This is an invitation from God to the Children of Israel to join the Prophet (ﷺ) and his Companions and become Believers performing acts of worship accordingly (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr). Furthermore al-Wāḥidī is of the opinion that the command to "bow down with those who bow down" is specifically mentioned to denote performing congregational, obligatory Prayers.

68 The Torah.

69 The commentary widely-known as *al-Jalālayn* has it that this command is addressed to: "The Children of Israel who were hampered from Belief out of greediness and love of vainglory. They are commanded to seek help in patience, i.e. fasting, which dents wantonness, and Prayer because it leads to humbleness and expels haughtiness."

70 The "dedicated" (*al-khāshiʿīn*) are those who are humble in obedience to God, fearful of His Punishment, Believing in His promise and warning. (al-Ṭabarī)

71 In their time, God gave them certain privileges over other peoples; Prophets, revealed Books and kingship (c.f. 5: 20). (al-Ṭabarī, Ibn Kathīr)

72 The Day of Judgment.

73 On the Day of Judgment no intercession on behalf of a Denier will be accepted, but it will be accepted for a Believer given that God permits it. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

74 The Deniers.

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾
وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾

﴿49﴾ ´Remember` When We saved you from the people of Pharaoh who subjected you to the worst of suffering—they slaughtered your sons and kept your womenfolk alive—surely, this was a great tribulation from your Lord. ﴿50﴾ ´Remember` When We spilt the sea for you, delivered you, and drowned the people of Pharaoh before your eyes[75]. ﴿51﴾ And ´remember` when We appointed forty nights for Moses[76], and then when he was away you took up ´worshiping` the calf—you were unjust[77]. ﴿52﴾ Then We forgave you so that you might be thankful[78]. ﴿53﴾ ´Remember` When we gave Moses the Book and the Distinguisher[79], so that you might be guided. ﴿54﴾ ´Remember` When Moses said to his people: “My people, you have done yourselves injustice by taking the calf ´as idol`. Repent to your Maker! Kill yourselves[80]; that will be best for you with your Maker; that He may forgive you. Surely, He is the All-Forgiving the Most Merciful.

75 C.f. 26: 61-66.

76 The place of the meeting for Moses where he was to receive the Torah is specified elsewhere in the Quran; 20: 80.

77 Associating any other with God in worship is a grave injustice (c.f. 31: 13).

78 For more details on these episodes c.f. 7: 138-155.

79 Mujāhid and al-Rabīʿ Ibn Anas are of the opinion that the Book is the same as the *Furqān* (the Distinguisher) that distinguishes truth from falsehood; the Torah is the *Furqān* in this aya. (Ibn Abī Ḥātim)

80 The same form of punishment is mentioned in Exodus 32:15-35. By the Prophet’s (ﷺ) permission (al-Bukhārī: 3274) Muslims are allowed to mention these Biblical accounts or the so-called *isrā’iliyyāt* but they are not to rely on them.

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ
جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾
ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ
وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا
ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

﴿55﴾ ´Remember` When you said: "Moses! We will not Believe in you unless we see Allah before our own eyes". Suddenly, the thunderbolt stuck you while you were beholding. ﴿56﴾ Then We resurrected you after your death[81], so that you might be thankful. ﴿57﴾ We shaded you with the clouds[82] and sent down to you the manna and quails[83]. Eat from the good things that We provided for you. They[84] did not commit injustice against Us, but they did themselves the injustice.

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا
حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ
وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾

﴿58﴾ ´Remember` When We said: "Enter this town[85] and eat from it whatever you like plentifully; and enter through the gate prostrating ´in thankfulness` and say: "*ḥiṭṭah*!"[86], and We shall forgive

81 When the punishment of the thunderbolt struck them they died, then God brought them back to life so that they may become grateful to Him. (al-Ṭabarī)

82 This is an account of sparing the Israelites the glare of the sun in the wilderness in which they were lost. (al-Ṭabarī, Ibn Abī Ḥātim)

83 In Arabic *al-mann* and *al-salwā,* respectively. They both have linguistic roots in Arabic; *al-mann* means that which is God-given without effort, while *al-salwā* means that in which one finds consolation and comfort. (al-Ṭabarī, Ibn ʿĀshur)

84 Rhetorical shifts (known as *uslūb al-iltifāt*) from, for instance as in this aya, the first person plural pronoun "you" into the third person plural pronoun "they" is very common in the Qur'anic discourse; a well-known, well-researched linguistic feature. It is employed to serve a number of rhetorical purposes. In this instance it is meant to announce that enumeration of the Israelites' repeated offenses has come to an end and that talk is directed to other nations so that they may take heed and not fall in the same trap (c.f. al-Qāsimī, Ibn ʿĀshūr, al-Dabl, *Dalīl al-Balāghah al-Qur'āniyyah*, p. 39).

85 This Divine command the Children of Israel to "enter" the town is explained in 7: 161 as "reside" in the town, Jerusalem.

86 That is "forgiveness"; they were asked to seek forgiveness. It is derived from *ḥaṭṭa*, i.e. to put down a burden (Ibn Qutaybah, *Gharīb al-Qur'ān*, p. 50; Ibn Fāris, *Maqāyīs al-Lughah*. 2: 13), but they subtly twisted their tongues to mean "barley", *ḥinṭah* (al-Bukhārī: 4641, cf. particularly al-ʿAsqalānī's comment).

you your sins and We shall increase ´the reward of` those who do good”. ﴿59﴾ The wrongdoers among them substituted what was said to them for something else, and We sent down on the wrongdoers a plague[87] from the sky for exceeding the limits. ﴿60﴾ ´Remember` When Moses prayed ´earnestly` for water for his people. We said: “Strike the rock with your staff”; twelve springs gushed out from it. Every people[88] knew their own fountain. “Eat and drink from what Allah has provided for you and do not stalk the land corrupting”. ﴿61﴾ ´Remember` When you said: “Moses, we will not bear with you for one type of food. Ask your Lord to bring out for us from what the earth grows: herbs, cucumber, garlic[89], lentils and onions. He said: “Would you exchange what is better for that which is worse? Go down to ´just` any town, for there will be yours what you asked for”. Humiliation and indignity were stamped on them, and they deserved the Wrath of Allah, all because they used to Deny Allah’s Signs and kill the Prophets, this is because they defied and took to ´habitually` exceeding the limits.

فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ
فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُواْ رِجْزًا مِّنَ ٱلسَّمَآءِ
بِمَا كَانُواْ يَفْسُقُونَ ﴿٥٩﴾ ۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ
لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ
فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ
كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُواْ وَٱشْرَبُواْ مِن رِّزْقِ
ٱللَّهِ وَلَا تَعْثَوْاْ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ
قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ
فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ
ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا
وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ
بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُواْ مِصْرًا فَإِنَّ لَكُم
مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ
وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُواْ
يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ
ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ ﴿٦١﴾

87 *Rijz*, i.e. torment and tumult. (Ibn Fāris, *Maqāyīs al-Lughah*. 2: 489; al-Iṣfahānī, *al-Mufradāt*, p. 341)

88 Each clan among the twelve clans of the Children of Israel. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

89 According to some authorities *fūmihā*, translated here as garlic, means also wheat. (Ibn Qutaybah, *Gharīb al-Qur’ān*, p. 51; al-Sijjistānī, *Gharīb al-Qur’ān*, p. 367)

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ
وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا
مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُواْ
مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ
ٱلْخَٰسِرِينَ ﴿٦٤﴾ وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْاْ مِنكُمْ
فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَٰسِـِٔينَ ﴿٦٥﴾
فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

﴿62﴾ Certainly, the Believers, the Jews, the Christians and the Sabians whoever Believes in Allah and the Last Day and does good among them, theirs will be their reward from their Lord, they will have neither fear nor will they grieve[90]. ﴿63﴾ ´Remember` When We took your pledge[91], and raised the mountain[92] above you[93]; "Hold fast to what We have given you and bear in mind what came into it, so that you might be Mindful". ﴿64﴾ Then you turned away after that. Had it not been for Allah's favour and mercy, you would have been among the Losers. ﴿65﴾ You know ´what befell` those who transgressed on the Sabbath[94]. We said to them: "Be apes, despised!" ﴿66﴾ We made it ´this town` a ´severe` lesson to those of its time and those that came after it, and an admonishment to the Mindful.

90 This applies to those who came before Prophet Muhammad (ﷺ) was sent. However, after that whoever seeks a religion other than Islam it will not be accepted from him and in the Hereafter he will be among the Losers (3: 85) (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr). Furthermore, Ibn ʿĀshūr opines that this aya is meant to show these people that the Door to God is easy to arrive at and that seeking refuge with Him is not beyond their reach, but they have to Believe and do good deeds..

91 C.f. 2: 83-85.

92 *Aṭ-ṭūr* is of Syriac origin (al-Jawāliqī, *al-Muʿarrab*, p. 435) means any mountain, but it could also mean a certain mountain or a mountain covered with greenery. (al-Ṭabarī)

93 This is further underlined in 7: 171.

94 The details of this town's story are given in 7: 163-165.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن
تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ
بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٦٧﴾ قَالُوا۟ ٱدْعُ
لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ
إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ ۖ عَوَانٌۢ بَيْنَ
ذَٰلِكَ ۖ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا۟ ٱدْعُ لَنَا
رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا
بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾
قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ ٱلْبَقَرَ
تَشَٰبَهَ عَلَيْنَا ۖ وَإِنَّآ إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ
وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا۟
ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا۟
يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَأْتُمْ فِيهَا ۖ
وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾

﴿67﴾ ´Remember` When Moses said to his people: "Surely Allah commands you to slaughter a cow"[95]. They said: "Are you deriding of us?" He said: *"I seek refuge by Allah, that I should be an ignoramus!"*[96] ﴿68﴾ They said: "Pray to your Lord to tell us ´clearly` what it is". He said: "He says: "It is a cow not too old, neither is it too young, but somewhere in the middle. So do what you are being commanded to!" ﴿69﴾ They said: "Pray to your Lord to tell us what its colour is". He said: "He says: "It is a yellow cow, bright is its colour, pleasing to the beholders". ﴿70﴾ They said: "Pray to your Lord to tell us what exactly it is; all cows look alike to us. At this we shall, Allah willing, be guided". ﴿71﴾ He said: "He says: "It is a cow neither humbled by tilling the earth, nor by watering plants; unblemished, and its colour is untainted"". They said: "Now you have come with the truth!" They slaughtered it—barely did they do so. ﴿72﴾ ´Remember` When you killed a soul and disputed over it[97]. Allah reveals what you were

95 Moses asked them to slaughter no specific cow in particular. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

96 "I seek refuge by Allah" is a literal translation for the Arabic expression (*aʿūdhu bi Allāh*) which, depending on the context, as in this case, is meant to express a strong feeling of aversion to something, i.e. that they accused him of an act befitting only of the ignorant, let alone a Messenger of God.

97 This aya concludes the episode of the cow and the debate surrounding it. Commentators agree that there is a case of foregrounding here, as the details of how the people of Moses argued with him in what has been Divinely ordained is foregrounded. Al-Biqāʿī is of the opinion that the episode has been divided into two sections by way of drawing attention to two separate favours. Firstly, the favour of

فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

bent on hiding. ﴿73﴾ We said: "Strike him ´the victim` with a piece of it ´the cow`[98]". It is in this manner that Allah brings to life the dead and shows you His Signs so that you might think[99]. ﴿74﴾ ´Yet` After that your hearts became akin to rocks or ´even` harder; truly among rocks some from which rivers gush forth, some crack and water seeps through, and some come tumbling down in fear of Allah—Allah is not heedless to what you do.

أَفَتَطْمَعُونَ أَن يُؤْمِنُوا۟ لَكُمْ وَقَدْ كَانَ فَرِيقٌ

﴿75﴾ Do you ´Believers` then hope that they will Believe in you[100],

forgiveness for being reluctant to obey what is Divinely ordained. Secondly, the favour of revealing the killer by way of a miracle. On the other hand, al-Biqāʿī also sees that attention is being drawn to the fact that there is an issue of admonishment here. Firstly, they are being admonished for not being polite enough with their Prophet by accusing him of "deriding" them, and not being observant enough to God's commands. Secondly, they are being reproached for killing an inviolable, sacrosanct soul, and the evil such an act would incur. Al-Biqāʿī then concludes that this instance of foregrounding is, consequently, more relevant to the preceding numerous violations. The theme of reproach is still being carried out here.

98 It is reported that having been hit with a piece of the cow, the victim came back to life and pointed out his killer. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

99 They were invited in such wise to think over their actions and be more heedful, obeying God more willingly. (al-Ṭabarī, Saʿdī)

100 That is to listen to you and Believe in what you call them to (al-Ṭabarī). This is the reason behind recounting in detail the numerous violations of the Israelites in the previous ayas. The residents of Madinah, who made up the majority of the Believing community at the time, had lived alongside the Jews for a very long time and came to regard them highly as their moral superiors, having the Book and the knowledge that they lacked. These views were also shared further afield by other Arab illiterate pagans, who only had a most rudimentary knowledge of the religion of Abraham (ﷺ). The Israelites were so imprinted in the Arab psyche that nothing but telling their truth in great detail, would actually make them fully comprehend their reality. It is in a way establishing Faith on a clean slate (but not exactly from scratch as we will be told shortly of the relatedness of Islam to the creed of Abraham), and correcting collective societal misconceptions.

مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ
مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا۟
ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ
إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ
عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا
تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُّونَ لَا
يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا
يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ
بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟
بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾

when a party of them used to hear the words of Allah[101] and distort them even after they had fully comprehended them and fully realizing what they were doing? ﴿76﴾ When they meet up with the Believers, they say: “We Believe!”, but when they are alone with each other, they say: “Do you tell them what Allah has blessed you with the knowledge of which[102] so that they might use it in argument against you before your Lord; have you no sense? ﴿77﴾ Did they not know that Allah is in on what they hide and what they reveal? ﴿78﴾ Some of them are unlettered[103], ´they` do not know the Book only wishfully[104] thinking—they only guess. ﴿79﴾ Woe betides those who write the Book[105] with their own hands, then say: “This is from Allah!”, so that they may exchange it for a pittance. Woe betides them for what their hands have written, and woe betides them from what they earn.

101 The Torah. (al-Wāḥidī, *al-Wajīz*; Ibn ʿAṭiyyah, Ibn Kathīr)

102 That their Book tells forth of the advent of a Messenger who is described in much details (c.f. 2:89). (al-Ṭabarī, Ibn ʿAṭiyyah)

103 This is the third category of the Jews of Madinah with regards to their stance on the Message of Muhammad (ﷺ); the ill-educated who follow what their minds tell them what their Scripture says. The first two being: the learned who willingly twist the words of God even after they have fully comprehended them, and the hypocrites who when they meet Muslims pay them lip service. (al-Ṭabarī, al-Saʿdī)

104 They dream up false wishes. God has given examples of their false wishes in 2: 111 and 4: 123.

105 What they claim to be their Scripture. (Ibn Kathīr, al-Saʿdī)

وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ ۚ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾

﴿80﴾ They say: "The Fire will not touch us except for a limited number of days"[106]. Say ´Muhammad`: "Have you ´got` a promise from Allah? For Allah never breaks His promise. Or do you say about Allah that of which you have no knowledge?" ﴿81﴾ Nay, but whoever commits a foul deed and is surrounded by his sin[107], will be ´among` the company of the Fire, forever they abide therein. ﴿82﴾ ´But` Those who Believe and do good deeds are the company of the Paradise, forever they abide therein.

وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ

﴿83﴾ ´Mention` When We took the pledge of the Children of Israel that: you should worship none but Allah; be kind to your parents, relatives, orphans and the needy; speak nicely to people; and keep up Prayer and give out the prescribed alms; then you turned away – save a few of you – paying no heed. ﴿84﴾ ´Remember` When We took your pledge that: you should not shed one another's blood and that you should not expel one another out of your lands; then you vowed bearing witness to it! ﴿85﴾ After ´all` this, here you are killing one another and driving a group of you out of their lands, rallying against them unjustly and out of aggression. ´But` When they come to you as captives, you

106 They were so audacious because of this claim. (al-Sa'dī)

107 *Aḥāṭat bihi khaṭī'atuhu* "surrounded by his sin", is, in other words, immersed in sin.

مَن يَفۡعَلُ ذَٰلِكَ مِنكُمۡ إِلَّا خِزۡيٞ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلۡعَذَابِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ٨٥ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۖ فَلَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنصَرُونَ ٨٦

ransom them, while driving them out ´in the first place` is forbidden for you. Do you Believe in parts of the Book and Deny others?[108] What then will be the punishment of who does this, but abasement in this worldly life, and in the Hereafter they will be consigned to the harshest of Punishments? Allah is not unaware of what you commit. ﴿86﴾ Those are the ones who exchanged the Hereafter for this worldly life[109]; because of this their Punishment will not be alleviated nor will they be aided.

وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَقَفَّيۡنَا مِنۢ بَعۡدِهِۦ بِٱلرُّسُلِۖ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ ٱلۡبَيِّنَٰتِ وَأَيَّدۡنَٰهُ بِرُوحِ ٱلۡقُدُسِۗ أَفَكُلَّمَا جَآءَكُمۡ

﴿87﴾ We gave Moses the Book[110] and sent Messengers after him in succession[111]; and gave Jesus, son of Mary, clear evidences[112] and aided him with the Holy Spirit[113]. Is

108 There were three Jewish tribes who allied themselves with the two paganistic Arab tribes of Madinah before Islam falling thus into two rivalling parties. On the one hand, there were the Jewish Banū Qaynuqāʿ the allies of the Arab tribe of al-Khazraj and, on the other, there were Banū al-Naḍīr and Banū Qurayẓah who took sides with the Arab tribe of al-Aws. In their infamous prolonged feuds, the Jewish clans fought alongside their allies against their brethren knowing what the Torah says about killing one another and driving one another out of their land. However, when the arms were laid aside they used to ransom one another. Thus this Divine admonition. (al-Saʿdī)

109 *al-Ḥayāt al-Dunyā*, translated as worldly life, literally means, the lower life, in comparison with *al-Ḥayāt al-Ākhirah* (lit. the last life), i.e. the Hereafter. This comparison is always present in the Qur'an. Whereas living merely for this lowly, worldly-life is strongly condemned, seeking the reward of the loftier Hereafter is, by contrast, highly commended.

110 The Torah.

111 C.f. 5: 44.

112 These are the miracles that Jesus performed (al-Ṭabarī, Ibn Kathīr, al-Saʿdī), which are spelled out in 3: 49 and 5: 110.

113 *Rūḥ al-Qudus* (lit. the sanctified spirit) is Angel Gabriel (ﷺ). (al-Ṭabarī, Ibn Kathīr)

it not so that whenever a Messenger comes to you with what you do not like you become disdainful, Denying some and killing others? ﴿88﴾ They said: "Our hearts are encased"[114]. Nay but Allah Damned them for their Denial, so little do they Believe. ﴿89﴾ When a Book[115] came to them from Allah confirming what they already have; ´while` before it they used to invoke ´Divine` assistance[116] over those who Deny, however when what they knew came to them, they Denied it. Allah's Damnation is on the Deniers. ﴿90﴾ Meagre is the price for which they sold themselves that they Deny what Allah sent down out of envy that Allah should send this favour on whomever He wills among His servants. They deserved Wrath upon Wrath[117]—the Deniers' is a humiliating Punishment.

رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ
فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا۟ قُلُوبُنَا
غُلْفٌۢ ۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا
يُؤْمِنُونَ ﴿٨٨﴾ وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ
ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ
يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم
مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ﴿٨٩﴾
بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟
بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ
مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ
غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

114 *Ghulf*, wrapped in a cover, alternatively means "uncircumcised", a term which is often repeated in the Bible: Leviticus 26: 41, Jeremiah 9: 26, Ezekiel 44: 7.

115 The Qur'an.

116 The Jews used to seek victory over the Arabs in expectance of the coming Prophet whom they knew of from the Torah. They knew that his coming was imminent, so, at times of war and fighting, they used to pray: "O God! Send this Prophet about whom we find in the Torah so that our enemies may suffer and get killed at his hands". When God sent Muhammad (ﷺ) and they realized that indeed he was not to be one of them, they Denied him out of envy for the Arabs of whom the Prophet is one. However, they very well knew that he is the one who is mentioned in the Torah. (al-Ṭabarī)

117 They deserved God's double Wrath firstly for their earlier rebelliousness and then for Denying Muhammad (ﷺ). (al-Ṭabarī, Ibn ʿAṭiyyah)

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟
نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ
وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ
أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾
* وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ ثُمَّ
ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٩٢﴾
وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ
قَالُوا۟ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ
ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم
بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٩٣﴾

﴿91﴾ When it is said to them: "Believe in what Allah has sent down"[118], they say: "We ´only` Believe in what has been sent down to us". And they Deny what came after it[119] when it is, indeed, the truth confirming what is already with them. Say ´to them`: "Why would you then kill the Prophets of Allah earlier, if you are ´truly` Believers?[120] ﴿92﴾ Indeed Moses came to you with clear evidences[121], then you took ´to worshipping` the calf[122] after him[123]—you are indeed unjust. ﴿93﴾ ´Remember` When We took your pledge and raised the mountain above you: "Hold fast to what We have given you and be heedful!" They said: "We listen and we disobey". The ´love of the` calf was made to seep into their hearts because of their Denial. Say ´Muhammad`: "Vile it is what your Belief commands you to do, if you were truly Believers".

قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ
خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ

﴿94﴾ Say: "If the Last Abode[124] with Allah was yours exclusively of all the people[125], then wish for death, if

118 The Qur'an.

119 What was revealed after the Torah.

120 This rhetorical question is meant to emphasize how flagrantly in the wrong they were, claiming that they were fulfilling the dictates of the Torah, while they killed the Prophets unjustly (c.f. Matthew 23:37) when in fact these Prophets only came to them with a confirmation of the Torah, which itself forbids killing God's Messengers. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

121 The miracles of Moses. (al-Ṭabarī, Ibn Kathīr)

122 C.f. 2: 51.

123 While he was a way.

124 *Al-Jannah* (Paradise).

125 Reference is made here to the false belief that only either the Jews or the Christians will enter Paradise, with each party claiming it theirs exclusively; 2: 111.

إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾ وَلَن يَتَمَنَّوْهُ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾

you were truly sincere". ﴿95﴾ For sure they will not ever wish for it, for what their hands have sent forth[126]; Allah is fully aware of the evildoers. ﴿96﴾ You are sure to find them the keenest on a life[127] of all people, even more so than the Associators[128]. Each of them wishes he could live a thousand years; ´but` that ´he lives such a long life` will not budge him away from Punishment—Allah is All-Seeing of what they do.

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

﴿97﴾ Say whoever is an enemy to Gabriel[129] then he brought it ´the Qur'an` down to your heart with Allah's permission[130]; confirming what preceded it[131], guidance and glad tidings to the Believers.

126 They dread that what they have done and the sins they committed will be accounted for on the Day of Reckoning. (al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah)

127 The Qur'an uses the unqualified *ḥayāt*, *life*, to emphasize their keenness on being alive and their aversion to death, irrespective of the quality of the life that they are so eager to lead (c.f. al-Tawḥīdī, Ibn ʿĀshūr).

128 *Al-Mushrikīn*, those who Associate other deities in worship with God, i.e. the idolaters who were not privileged with a revealed Scripture. Although they are told of life after death and what awaits the real servants of God in their Scriptures, they are keener on living longer in this life than even those who do not Believe in the Hereafter (c.f. Ibn ʿUthaymīn).

129 Ibn ʿAbbās (ﷺ) narrated: "The Jews came to the Prophet (ﷺ) and they said: "Abū al-Qāsim, we will ask you about five things, if you tell us about them we will know that you are a Prophet and we will follow you." ´After asking about four things` They said: "There only remains one matter, if you tell us about it, we will swear allegiance to you and that is: no Prophet was ever sent without him assigned an angel who brings him the news, who is yours? He (ﷺ) replied: "Gabriel, may peace be upon him." They said: "Gabriel! He who comes with war, fighting and torment! He is our enemy! If you said Michael who comes with mercy, plantation and rain, we would have Believed in you." "Allah then revealed this aya." " (al-Tirmidhī: 2117, Imām Aḥmad: 2483)

130 Gabriel did not bring the Qur'an down out of his own accord but was sent by God Himself. This is reason enough to reject their poor excuse.

131 That it confirmed what is in their Scripture was enough evidence to them, had their hearts been more accepting of the truth.

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ
وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾
وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ
بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ أَوَكُلَّمَا عَٰهَدُوا۟
عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا
يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ
ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ
ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ وَٱتَّبَعُوا۟
مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا
كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟
يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى
ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ
مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ
بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ
بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ
مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ

﴿98﴾ Whoever is an enemy to Allah, His angels, Messengers, Gabriel and Michael, then Allah is an enemy to the Deniers. ﴿99﴾ We have sent down to you clear Signs[132], none rebuffs them except the rebellious. ﴿100﴾ Incredulous it is that whenever they make a pledge, a group of them cast it away—indeed most of them do not Believe. ﴿101﴾ When a Messenger from Allah[133] came confirming what was with them, a group of those who were given the Book threw the Book of Allah behind their backs as if they did not know ´better`. ﴿102﴾ ´Instead` They followed what the devils used to recite during Solomon's reign[134]. Solomon did not Deny[135] but the devils did, teaching people magic; and ´they also followed` what was brought down to the two angels, Hārūt and Mārūt, in Babylon. The two would not teach anyone ´magic` unless they say: "´Be warned!` We are but a test ´of faith`, do not, then, Deny!" They learn from them that with which they cause divisions

132 The Qur'an containing enough Signs for those who really seek guidance. (al-Ṭabarī, al-Saʿdī)

133 Muhammad (ﷺ). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

134 These are the magical incantations that the devils used to mumble during the time of Solomon (عليه السلام). After his death, the devils brought them out to people claiming that Solomon owed his great powers to them. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

135 Engagement in magic is an act of Denial, because it defies God's will and its sheer foulness flies in the face of true Belief. Such a practice is not becoming of a most-dignified Prophet of God, as claimed by some here (c.f. al-Ṭabarī, al-Wāḥidī, al-Saʿdī, Ibn ʿĀshūr).

ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ وَلَبِئۡسَ
مَا شَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ ١٠٢
وَلَوۡ أَنَّهُمۡ ءَامَنُواْ وَٱتَّقَوۡاْ لَمَثُوبَةٞ مِّنۡ عِندِ ٱللَّهِ
خَيۡرٞۚ لَّوۡ كَانُواْ يَعۡلَمُونَ ١٠٣

between a man and his wife[136]; ´yet` they will not harm anyone with it unless Allah wills. They only learn that with which they harm themselves and of no use to them. They know that whoever buys this has no share in the Hereafter. Wretched it is what they sold themselves for, if only but they ´truly` knew. ﴿103﴾ Had they Believed and were Mindful, their reward from Allah would have been better ´for them`, if only but they ´truly` knew.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقُولُواْ رَٰعِنَا وَقُولُواْ
ٱنظُرۡنَا وَٱسۡمَعُواْۗ وَلِلۡكَٰفِرِينَ عَذَابٌ أَلِيمٞ ١٠٤
مَّا يَوَدُّ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ
وَلَا ٱلۡمُشۡرِكِينَ أَن يُنَزَّلَ عَلَيۡكُم مِّنۡ خَيۡرٖ
مِّن رَّبِّكُمۡۚ وَٱللَّهُ يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن
يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ١٠٥

﴿104﴾ Believers! Do not say: "*Rāʿinā*", but say: "*Unẓurnā*"[137], and listen[138]; the Deniers' is a painful Punishment. ﴿105﴾ The Deniers among the people of the Book and the Associators do not wish that any good comes down to you from your Lord; Allah specifically favours whomever He wills with His Mercy—Allah is the Owner of bountiful grace[139].

136 Causing domestic discord is singled out here because of its gravity as it carries with it the seed of social decay. Jābir Ibn ʿAbdillah (ﷺ) narrated that the Prophet (ﷺ) said: "Satan sets his throne upon water and sends out his troops. The closest to him would be that who causes the most sedition. One of them would come to him and report: "I did this and that." Satan would reply: "You did nothing!" Then another comes forward and says: "I did not leave him ´the husband` until I caused him to leave his wife." Then Satan draws him close and says: "Well done you!" " (Muslim: 2813)

137 One word for seeking the Prophet's permission, i.e. *rāʿinā* (bear with us), is replaced by another, i.e. *unẓurnā* (grant us repose), as *rāʿinā* could be twisted and used derogatorily to mean something else which was inappropriate (from *ruʿūnah*, foolishness). The Qur'an (4: 46) explains how the Jews of Madinah used to address Prophet by subtlely twisting their tongues when uttering *rāʿinā* to mean: "You are foolish" (c.f. al-Ṭabarī, al-Wāḥidī).

138 Believers are commanded to listen to the Prophet (ﷺ) with the pure intention of obedience. (al-Ṭabarī, Ibn ʿAṭiyyah)

139 C.f. 4: 113.

﴿106﴾ Whatever Sign[140] We abrogate or cause to be forgotten, We replace it with one which is better or equal to it. Did you not know that Allah has power over everything? ﴿107﴾ Did you not know that to Allah belongs the dominion of the Heavens and Earth[141], and that you have no ally or helper[142] beside Allah? ﴿108﴾ Or do you want to ask of your Messenger something similar to what Moses was asked before[143]; whoever replaces Belief with Denial, indeed has strayed from the right path. ﴿109﴾ Many among the people of the Book wish that they could turn you away from your Belief into Denial out of selfish envy after the truth has become clear to them. Forgive and overlook until Allah comes with His command[144]; indeed Allah has power over everything. ﴿110﴾ Keep up the Prayer and give out the prescribed alms. Whatever good you send forth for yourselves, you will find it with Allah[145]; indeed Allah is All-Seeing of what you do.

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ
ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟
رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن
يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ
ٱلسَّبِيلِ ﴿١٠٨﴾ وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ
يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ
لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ
بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟
لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ
ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

140 Aya.

141 Since God is the Sovereign Owner of all creation, He has the undisputed right to make lawful or unlawful whatever He wills (al-Ṭabarī, al-Saʿdī). Thus He abrogates certain rulings and replaces them with others, but being infinitely Fair and Wise, He replaces these with the likes of them or even better ones.

142 None has the power to confer goodness and drive away harm except Almighty God. (al-Ṭabarī, al-Saʿdī)

143 These are questions asked not to gain insight and wisdom but are intended to emphasise the Prophet's powerlessness. Examples of these are detailed in 4: 153 and 17: 89-93.

144 To bring about His ruling regarding them. (al-Ṭabarī, al-Saʿdī, Ibn ʿĀshūr)

145 Believers are commanded to turn their attention away from these squabbles and concentrate on the matters that are more rewarding and ascertaining of Faith. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

﴿111﴾ They said: “None will enter Paradise but those who are Jews or Christians”[146]. Those are their ´vain` wishes. Say to them: “Produce your proof if you are truthful!” ﴿112﴾ Nay! Whoever submits his face[147] to Allah and is a doer of good, he will have his reward with his Lord; they will have neither fear nor will they grieve. ﴿113﴾ The Jews said: “The Christians have no ground”[148]; the Christians said: “The Jews have no ground”; even though they read the Book[149]. The same was said by those who have no knowledge; Allah will judge between them concerning what they dispute over on the Day of Judgment.

وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا
أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ
إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾ بَلَىٰ ۚ مَنْ أَسْلَمَ وَجْهَهُۥ
لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ
ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ
ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ
ٱلْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ
قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

﴿114﴾ Who is more unjust than one who prohibits mentioning Allah’s Name in places of worship dedicated to Him and who strives hard for their desolation?[150] These

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ
فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَا ۚ أُو۟لَٰٓئِكَ مَا كَانَ
لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا

146 Each party claimed that Paradise is theirs exclusively and none will enter it besides themselves. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

147 That is devoting oneself wholly to God. The face was synecdochically mentioned in place of the whole human self because it is the most dignified of all human body parts. (al-Ṭabarī)

148 That is their religion is baseless. Ibn Abī Ḥātim documents in his *tafsīr* that ibn ʿAbbās (ﷺ) narrated: “When the Christians of Najrān came to the Messenger of God (ﷺ), the rabbis came to them and they disputed in his presence. Rāfiʿ Ibn Ḥuraymilah said: “You have no ground whatsoever!” He Denied Jesus and the Evangel! A Najranian said: “You have no ground whatsoever!” He Denied both the Prophethood of Moses and the Torah!”

149 Each party reads their respective revealed Books, i.e. the Torah, which foretells the good news of the coming of Jesus (ﷺ) and the Evangel, which tell them the truth about Moses (ﷺ) and the Torah. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr)

150 Al-Wāḥidī, Ibn Kathīr and Ibn ʿĀshūr are of the opinion that the ones who are meant by this are the pagans of Makkah who drove the Prophet (ﷺ) and his

خِزْيٌ وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ
ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ
إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا
سُبْحَٰنَهُۥ بَل لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

were not to enter them ´places of worship` except in a state of fear[151]. Theirs in the worldly life is disgrace and theirs in the Hereafter a great Punishment. ﴿115﴾ To Allah belong the East and the West, wherever you turn, you will find Allah's Face—Allah is All-Prevailing, All-Knowing[152]. ﴿116﴾ They said: "Allah has taken to Himself a child"[153]. *Glory be to Him!*[154] Nay! But all that is in the Heavens and the Earth are His, they are all submitting to Him[155]. ﴿117﴾ ´He is` The ´Masterful`

Companions from the Sanctuary and dedicated it to idol worshipping, thus the "desolation" of the place of worship (*masjid*). Some Qur'anic ayas (8: 34 and 48: 25) allude to the actions of the pagans regarding prohibiting Muslims from worshiping God in the same terms. Alternatively, al-Ṭabarī opines that the ones meant here are the Christians who aided the Babylonian king Nebuchadnezzar in his siege, takeover and destruction of Jerusalem and prevented the Believing Israelites from worship in the temple.

151 God decrees here that the just punishment of those who commit such a vile act is that they will only enter places of worship in a state of fear and trepidation that Divine justice will be exacted on them or that the Believers will seize them. (al-Ṭabarī, al-Saʿdī, Ibn ʿĀshūr)

152 This is by way of consolation to the Believers who had been persecuted and prevented from performing their right of worship—that the whole world belongs to God and one can find Him wherever he turns.

153 This claim is made by the Jews when they said that Ezra was the son of God, the Christians when they said that Jesus was the son of God (c.f. 9: 30) and the Arab pagans who claimed that the angels were the daughters of God (c.f. 16: 57 and 43: 19) (Ibn Kathīr). The claim that God has a son - or an offspring - is rebuffed as a horribly macabre claim, recurrently in the Qur'an (c.f. 10-68-69, 4:171 and 25: 1-2) because a son is his father's alike and equal. Both of these qualities are not becoming of Almighty God, the Absolute Sovereign to whom no one is alike (c.f. 6: 100-101).

154 *Sunḥānahu* (lit. *Glorified be Him!*) is used here as an emotionally charged interjection by way of highlighting how unbecoming what they claim of God is.

155 *Qāniṭūn*, translated here as "submitting", has the much wider meaning that all of God's creation, particularly those endowed with free will, are servants of His,

وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ١١٧ وَقَالَ ٱلَّذِينَ لَا يَعۡلَمُونَ لَوۡلَا يُكَلِّمُنَا ٱللَّهُ أَوۡ تَأۡتِينَآ ءَايَةٞۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبۡلِهِم مِّثۡلَ قَوۡلِهِمۡۘ تَشَٰبَهَتۡ قُلُوبُهُمۡۗ قَدۡ بَيَّنَّا ٱلۡأٓيَٰتِ لِقَوۡمٖ يُوقِنُونَ ١١٨ إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۖ وَلَا تُسۡـَٔلُ عَنۡ أَصۡحَٰبِ ٱلۡجَحِيمِ ١١٩

Originator of the Heavens and Earth, when He decrees something He says only: "Be!"[156] and it is. ﴿118﴾ Those who have no knowledge[157] also said: "If only Allah would talk to us or a Sign would come to us". The same was said by those who came before them; their hearts are alike[158]. We have made the Signs clear to those who firmly Believe[159]. ﴿119﴾ We have sent you ´Muhammad` with the truth, a bearer of glad tidings and a warner; and you will not be asked about the company of Hellfire.[160]

over whom He has total control and that they are subjects to Divine canons and rules of existence (being ever needful, getting old and dying) whether they are willing to admit them or not (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

156 God's Absolute Power is highlighted in that the realization of His Will and His Ability to create are carried out by this two-lettered command, كُن (*Be!*) (c.f. 3: 47 and 59, 19: 34-35, 36: 81-82). The Possessor of such power is of no need of procreation (al-Ṭabarī, Ibn Kathīr)

157 These are Arab pagans, elsewhere called "the illiterates" (c.f. 3: 20). (Ibn Kathīr, Ibn ʿĀshūr)

158 The hearts of the Deniers of the Message are alike. The three examples of the acts of Denial, spelled out in ayas 114-119, i.e. persecuting Believers and denying them their right of worship, claiming that God has an offspring and toyingly asking their Prophets for proofs and miracles without seriously intending to Believe in them (for more of this c.f. 6: 124, 17: 90-93), are meant to show that Deniers, old and new, ignorant or have a revealed Book that should guide them to the truth, are one and the same because their drives and motives are similar (c.f. 51: 52-53).

159 If a person's heart is smitten with the disease of Denial it shows through his/her actions irrespective of all other considerations. Yet the one who opens up to his/her heart to the truth will find ample evidence for it.

160 That is you Prophet will not be responsible for what becomes of them after you have delivered the Message to them (c.f. 3: 20-21). God is consoling Prophet Muhammad (ﷺ) and assuring him of the truthfulness of his Message in the face of the fierce war he and his followers were facing on all these fronts.

وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۗ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ ٱلَّذِي جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٍ ﴿١٢٠﴾ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ وَمَن يَكۡفُرۡ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ﴿١٢١﴾

﴿120﴾ Neither the Jews nor the Christians will ever be pleased with you unless you follow their religion[161]; say: "It is Guidance from Allah that is the ´true` Guidance". If you follow their desires after the knowledge that has come to you, there will not be a guardian or protector for you from Allah. ﴿121﴾ Those to whom We have given the Book recite it as it should be recited[162]; these Believe in it, however those who Deny it are the losers.

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ﴿١٢٢﴾ وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا شَفَٰعَةٞ وَلَا هُمۡ يُنصَرُونَ ﴿١٢٣﴾

﴿122﴾ Children of Israel! Remember My Favour which I blessed you with and that I privileged you over all people[163]. ﴿123﴾ Be Mindful of a Day on which no soul will be of use to another[164]; neither ransom will be accepted from it[165] nor intercession of use to it[166], and they ´the Deniers` will not be helped[167].

161 Because every party sees itself as the sole possessor of the truth; thus they did not open up to the Truth and follow the Guidance of God.

162 The People of the Book are encouraged to follow their Books unquestioningly without Denying all or parts of them, particularly about what they say about the coming of Prophet Muhammad (ﷺ) (c.f. 5: 68, 7: 157, 28: 52-53).

163 C.f. 5: 20, 44: 32.

164 C.f. 31: 33.

165 C.f. 3: 91, 5: 36, 6: 70 and 57: 15.

166 C.f. 26: 100-101, 74: 48. The rejection of intercession on the Day of Judgment only applies to the Deniers, yet it will be accepted on behalf of a Believer provided God grants it permission and is pleased with the person on behalf of whom it takes place (c.f. 53: 26; al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

167 No one will be able to save them from God's Punishment (c.f. 36: 25-26, 46: 28 and 53: 26; al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

﴿124﴾ ´Mention Muhammad`[168] When Ibrāhīm ´Abraham` was tested by his Lord by certain words[169] which he fulfilled. He ´The Lord` said: "I will make you a leader[170] to humanity". He ´Ibrāhīm` said: "And my posterity ´too`?" He said: "My promise does not include the unjust". ﴿125﴾ ´Mention Muhammad` And when We made the House[171] a repeatedly-visited, safe haven for people—and make Ibrāhīm's standing-stone[172] a place for Prayer. We commanded Ibrāhīm and Ismāʿīl ´Ishmael`: "That you should purify[173] My House for those

* وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ
إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ
لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا ٱلْبَيْتَ
مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ
مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن
طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

168 Of a related nature to what has preceded, what comes next is the accurate account of the origin and reality of the Abrahamic creed and, by extension, so-called "Abrahamic religions".

169 The Lord assigned some tasks and commandments for Abraham (ﷺ) to carry out, which he did dutifully without hesitation or delay (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr). Exemplary of which is the following commandment to Abraham and Ishmael to set the foundations of the Kaʿbah and make ready the Holy Sanctuary in Bakkah (Makkah) for the worship of God.

170 God rewarded Abraham (ﷺ) for his devoutness by granting him the highest of all honours, making him an *Imām* (leader) to all humanity and an example to be flowed by those who seek the Pleasure of God.

171 The Holy Sanctuary in Makkah (al-Ṭabarī, Ibn Kathīr, al-Saʿdī); the centrepiece symbol of pristine Faith.

172 *Maqām Ibrāhīm* is the stone on which Abraham (ﷺ) stood while building the Kaʿbah. The commandment here enjoins Believers to Pray at that place; it is an everlasting Sign and evidence to all people of the relatedness of the religion of Islam to Abraham's creed, *islām,* the most pristine of all religions. Jābir Ibn ʿAbdillah (ﷺ) narrated in a lengthy Ḥadīth that the Prophet (ﷺ): "Headed to *maqām Ibrāhīm* and recited the aya: *"...and make Ibrāhīm's standing-stone a place for Prayer."* He (ﷺ) placed himself behind the *maqām* making it come between himself and the Kaʿbah. ´And then he Prayed two *rakʿahs*` reading in the first: *qul huwa Allāh-u aḥad* (*"Say: He is God, Unique."*) and in the second: *qul yā ayuha al-kāfirūn* (*"Say: You Deniers!"*)" (Muslim: 1218)

173 They were commanded to purify it from all sorts of impurities, physical and spiritual, such as idols, and to build it with a pure intention, devoting it wholly to God. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

who circumambulate, and those who keep retreat[174], those who bow down and prostrate themselves ´in Prayer`". ﴿126﴾ ´Mention Muhammad` When Ibrāhīm said: "My Lord! Make this town[175] safe and provide its people with ´all sorts of` produce[176], ´especially` those of whom who Believe in Allah and the Last day". He ´Allah` said: "As for those of who Deny, I will make them enjoy a little[177] and then force them into the Punishment of Hellfire—miserable is their destination!" ﴿127﴾ ´Mention Muhammad` While Ibrāhīm and Ismāʿīl were raising the foundations of the House[178] ´they prayed`: "Our Lord, accept ´this` from us; You are the All-Hearing the All-Knowing"[179]. ﴿128﴾ "Our Lord make us wholly

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ
أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ
ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ
إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ
إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا
تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا
وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً

174 *Al-ʿākifīn* are those who dedicate part of their time to worship, shunning engagement in worldly affairs during this time.

175 Bakkah/Makkah. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

176 C.f. 28: 57. Jābir Ibn ʿAbdillah (ﷺ) narrated that the Prophet (ﷺ) said: "Ibrāhīm sanctified Makkah and prayed for it and I sanctified Madinah as much as Ibrāhīm sanctified Makkah, and I prayed for it for ´a blessing in its produce measuring instruments of` *mudd* and *ṣāʿ* twice as much as Ibrāhīm asked for Makkah." (al-Bukhārī: 2129)

177 Granted that even the Deniers will also be provided for by God in this life, but theirs is only a transitory enjoyment which, no matter how great it might seem, is dwarfed by comparison to the everlasting provision and reward for the Believers in Paradise (c.f. 31: 23-24, 47: 12; al-Ṭabarī, al-Wāḥidī).

178 Ibn ʿAṭiyyah relates in his *tafsīr* the consensus that *al-Bayt* (The House) here is the Kaʿbah itself. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī)

179 They were chanting this supplication while building the Kaʿbah (c.f. al-Bukhārī: 3364).

لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ
ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟
عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن
يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ
وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ

submitting[180] to you and from our posterity a nation wholly submitted to you, show[181] us our rites[182] and accept our repentance; You are the All-Forgiving, Most Merciful". ﴿129﴾ "Our Lord send them[183] a Messenger[184] from among them to recite Your Signs[185] to them, teach them the Book[186] and Wisdom[187] and purify[188] them; You are the All-Prevailing the All-Wise". ﴿130﴾ None would forsake the creed of Ibrāhīm[189] except one who fools himself. We have chosen him in the worldly life and in the Hereafter[190]

180 *Muslimayn* (dual form of *muslim*), i.e. both of us totally submitted to God. Total submission to God and devotion to Him in worship is the basic meaning of *islām*. All Prophets were "Muslim" in as much as they were wholly devoted to God and sincerely submitting to Him in worship according to their own respective religions. Needless to say that after Prophet Muhammad (ﷺ) was sent to mankind no other religion is accepted from anyone, except Islam (c.f. 3: 85).

181 Guide and teach us how to perform our rites correctly.

182 These are the rites of Hajj in particular. (al-Ṭabarī, al-Wāḥidī, Ibn ʿĀshūr)

183 The submitting nation from among the posterity of Abraham and Ishmael.

184 The Messenger is Muhammad (ﷺ). This is further explained in 62: 2. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al -Shinqīṭī)

185 Ayas of the Qur'an (lit. Signs).

186 Teach them the interpretation and rulings of the Qur'an. (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, Ibn ʿĀshūr)

187 Exegetes differed as to the exact meaning of *ḥikmah*, translated here as Wisdom, but al-Ṭabarī concludes that it means the knowledge of the commands of God which are not known except by the explanation of the Messenger (ﷺ). That is the Prophet's (ﷺ) Sunnah and oral traditions, *ḥadīths*.

188 Make them more devout to God and free from Associating others in worship with Him. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Qurṭubī, al-Saʿdī)

189 The "creed of Ibrāhīm", *millata Ibrāhīm,* known as *al-ḥanafiyyah*, is the most primordial, pristine, uncorrupted precursor to all heavenly-revealed religions. However, the Qur'an particularly underlines Islam's close relation to it in various places: 2: 35, 4: 125, 6: 161 and 16: 123.

190 The lofty status in which Prophet Abraham (ﷺ) is held in the Qur'an and the relatedness of Islam with his creed is further expounded in: 16: 12-123.

لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ
أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ
بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ
ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾
أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ
إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى ۖ قَالُوا۟ نَعْبُدُ
إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ
وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾
تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا
كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

he is one of the Righteous[191]. ﴿131﴾ ´Because` As soon as His Lord said to him: "submit!"[192] he said: "I submit to the Lord of all beings". ﴿132﴾ With this Ibrāhīm and Yaʿqūb ´Jacob`[193] enjoined their sons: "My sons! Allah has chosen this religion for you, so die not without being devoutly submitted". ﴿133﴾ Or were you[194] present when death came upon Yaʿqūb? When he said to his sons: "What will you worship after me?" They said: "We will worship your Lord and the Lord of your forefathers, Ibrāhīm, Ismāʿīl[195] and Isḥāq ´Isaac`, a one ´and only` Lord; we have submitted to Him". ﴿134﴾ That nation passed away; it earned what it has earned and yours is what you earn. You will not be answerable to what they used to do[196].

191 *aṣ-Ṣāliḥūn* are God's Prophets and Messengers, who hold the highest ranks in Paradise. (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Saʿdī)

192 Unconditional submission and utter surrender to God's Will capture the essence of *al-ḥanafiyyah*. This word (*islām*) was bequeathed to Abraham's posterity forever so that they might remain true to it (c.f. 43: 26-28).

193 Jacob, the forefather of the Israelites, also known as Israel, is the son of Isaac, Abraham's son. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

194 The direct addressees were the Jews of Madinah who Denied Prophet Muhammad's (ﷺ) Messengership. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr)

195 Ishmael was actually Jacob's paternal uncle. They counted him among Jacobs "fathers" out of respect.

196 Although the People of the Book are reminded of the true faith of their patriarchs, they are also cautioned not to be boastful about it and do some soul searching by asking themselves the difficult question of how far removed they were from the essence of real surrender to God's Will (c.f. al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr).

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ
مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾
قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ
إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ
وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن
رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ
مُسْلِمُونَ ﴿١٣٦﴾ فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ
فَقَدِ ٱهْتَدَوا۟ ۖ وَإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ
فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾

﴿135﴾ They said: “Become Jews or Christian, and you will be guided”. Say: “Nay, but ´we follow` the creed of Ibrāhīm, rightly oriented[197], and he was not one of the Associators”. ﴿136﴾ Say: “We Believe in Allah, and what came down to us, and what came down to Ibrāhīm, Ismāʿīl, Isḥāq ´Isaac`, Yaʿqūb ´Jacob` and the Tribes[198], and what Musā and ʿĪsā ´Jesus` were given, and what the Prophets were given from their Lord[199]. We do not distinguish between any of them[200] and we are ´ever` submitting[201] to Him”. ﴿137﴾ ´So` If they Believe in what you have Believed in, then they have become guided, but if they turn away then they are in an opposing league ´to yours`. Allah will suffice you ´for defence` against them—He is the All-Hearing, the All-Knowing.

197 This is the translation of *ḥanīf*. *Ḥanafiyyah* is the religion of Ibrāhīm. The basic semantic meaning of the root *ḥ-n-f* is inclination towards uprightness and eschewing crookedness (c.f. Ibn Qutaybah, *Gharīb al-Qur'ān*; al-Sijjistānī, *Gharīb al-Qur'ān*; Ibn al-Jawzī, *Tadhkirat al-Arīb*). Abraham, who is the example set for humanity for those who seek to find the right path of God (c.f. 2: 124), was neither a Jew nor a Christian (c.f. 3: 67).

198 *Al-Asbāṭ*, the Tribes, are the Prophets from among the twelve sons of Jacob, i.e. Yūsuf (Joseph) and his brothers, twelve men in all and their posterity, particularly the Prophets, who held on to their path. *Sibṭ* means grandson (al-Iṣfahānī, *al-Mufradāt*), here they are taken to be branches of the same tree.

199 This is the ultimate declaration of the truth of the faith of Muslims—they Believe in the truthfulness of earlier Prophets and Messages in their pristine, uncorrupted formations without favouring one over the other.

200 The Prophet (ﷺ) said: “Prophets are half-brothers. Their mothers are different but their religion is the same”. (al-Bukhārī: 3211)

201 *Muslimūn* submitted to God alone, both internally and outwardly, totally devoted to His worship and subservient to His Will. (al-Ṭabarī, Ibn ʿĀshūr)

صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ
وَنَحْنُ لَهُۥ عَٰبِدُونَ ﴿١٣٨﴾ قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ
وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ
أَعْمَٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ تَقُولُونَ
إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ
وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ ۗ قُلْ
ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ
شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا
تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟
يَعْمَلُونَ ﴿١٤١﴾

﴿138﴾ This is the colour[202] of Allah; whose colouring is better than that of Allah? We are ´ever` worshipping Him. ﴿139﴾ Say ´Muhammad`: "Do you argue with us regarding Allah, when He is our Lord and yours. Ours are our deeds and yours are your deeds[203]. We are ´ever` devoted to Him". ﴿140﴾ Or do you ´yet` claim that Ibrāhīm, Ismāʿīl, Isḥāq, Yaʿqūb and the Tribes were either Jews or Christians?[204] Say: "Are you more knowledgeable or Allah?"[205] No one is more unfair than him who suppresses a testimony that he has from Allah[206]. Allah is not unaware of what you commit". ﴿141﴾ That nation passed away; it earned what it has earned and yours is what you earn. You will not be answerable to what they used to do".

202 *Ṣibghah* etymologically means the "colour" in which the servants of God are dyed. It is the religion of God, i.e. *islām*, the rightly-oriented religion of Abraham (ﷺ). It is called so because religious devoutness shows on the person as much as a dye of a cloth shows on it (c.f. al-Baghawī).

203 Every party will only be held accountable for their own deeds. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Saʿdī, Ibn ʿĀshūr)

204 Both Judaism and Christianity were founded after the demise of these noble Prophets. How then can anyone claim that these Prophets were followers of their own religion? The ones who adhere more closely to their core Faith indeed have more of a claim to them. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Saʿdī, Ibn ʿĀshūr)

205 C.f. 3: 65-68.

206 The suppressed testimony alluded to here is either about the true nature of religion of Abraham, Isaac, Jacob and the Tribes (c.f. al-Ṭabarī, Ibn ʿAṭiyyah, Ibn ʿĀshūr), or mention of the truthfulness of the Messengership of Prophet Muhammad (ﷺ) that they find in their Books (c.f. al-Wāḥidī, *al-Wajīz*, Ibn ʿUthymīn).

﴿142﴾ The feeble-minded people[207] will say: "What turned them away from the direction of Prayer[208] they used to face?" Say: "To Allah belongs the East and the West[209]. He guides whom He wills to a straight path"[210]. ﴿143﴾ Thus We have made you a middle nation[211], so that you may be witnesses over people and the Messenger be a witness over

* سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ

207 The seismic shift of the change of the direction of Prayer from Jerusalem to the Kaʿbah in Makkah is dealt with in detail in ayas 142-150 here. During their very early days in the Madinan period Muslims used to face Jerusalem for Prayers in compliance with the People of the Book of Madinah, namely the Jews, by way of placating and wining them over. Here God is setting the scene for the criticism that was to be expected by announcing to the Prophet (ﷺ) and his Companions that those who would oppose this move were foolhardy and "feeble-minded". The whole truth of this trying affair is laid out before the Believers so that they would know what is to come - difficulty and opposition - and thus be prepared and stay firm.

208 *Qiblah* is the Islamic term for the direction Muslims face in their Prayers. As to the reason behind the revelation of this aya, Al-Barā' Ibn ʿĀzib (رضي الله عنه) narrated: "The Prophet (ﷺ) Prayed towards the direction of Jerusalem for sixteen or seventeen months, but he was inclined towards Praying to the direction of the Kaʿbah. Then Allah sent down: *"We have certainly seen you turning you face* ´anxiously` *in the sky. We shall turn you to a direction of Prayer that you shall be satisfied with. Turn then your face to the Sanctified Mosque"* (2: 144). He then turned towards the Kaʿbah, and the feeble-minded ´the detractors of the Prophet` said: "What turned them away from the direction of Prayer they used to face?"" (al-Bukhārī: 399, Muslim: 525). This move marked a practical declaration of the relation of Islam to the Abrahamic creed (c.f. Ibn ʿĀshūr, al-Saʿdī). This change of direction marks a return to the pristine religion of God, i.e. *islām*, and at the same time it represents practical announcement of Islam's break from other religions, which is timely given the essential reality that has just been given about the truthfulness of the Abrahamic creed in the preceding ayas.

209 No direction is out of the realm of His dominion. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī)

210 That is guiding the Believers to the same direction of Prayer which Abraham (عليه السلام) used to face. (al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī)

211 *Ummatan wasaṭan* (lit. a middle nation) means just and fair, taking a middle way path of moderation in life and not inclining towards any of the extremes that border on danger (c.f. al-Ṭabarī, Ibn ʿAṭiyyah, Ibn ʿĀshūr). Also see: 3: 110.

you[212]. We have made you face the direction of Prayer you used to, so that We may know he who follows the Messenger from he who turns back on his heels[213]. Indeed it[214] is heavy except for those who are guided by Allah. Allah was not to render your Belief[215] in vain; indeed Allah is Ever-Kind, Ever-Merciful to people. ﴿144﴾ We have certainly seen you turning your face ´anxiously` in the sky[216]. We shall turn you to a direction of Prayer that you shall be satisfied with. Turn then your face to the Sanctified Mosque[217]. Wherever you ´Believers` are, turn your faces towards it. Indeed those who have been given the Book know for sure that this is the truth from their Lord[218]—Allah is not unaware of what they do. ﴿145﴾ Surely if you

مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيۡهِۚ وَإِن
كَانَتۡ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُۗ
وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمۡۚ إِنَّ
ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ﴿١٤٣﴾ قَدۡ نَرَىٰ تَقَلُّبَ
وَجۡهِكَ فِي ٱلسَّمَآءِۖ فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ
فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَحَيۡثُ
مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥۗ وَإِنَّ ٱلَّذِينَ
أُوتُواْ ٱلۡكِتَٰبَ لَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ ﴿١٤٤﴾

212 One interpretation of this aya is that this moderate Believing nation, will bear witness on the Day of Judgment that the Prophets and Messengers of God delivered their Messages dutifully to their nations (c.f. Ibn Mājah: 4284, Imām Aḥmad: 11575). Prophet Muhammad (ﷺ) will, in turn, bear witness that his nation has spoken the truth (c.f. al-Ṭabarī, Ibn ʿĀshūr, al-Shinqīṭī, al-Saʿdī).

213 A true Believer will abide by the Prophet's commands without qualms.

214 The change of *qiblah*.

215 *Imān* (Belief) here means Prayer which was observed in obedience to the Messenger (ﷺ) by facing the first *qiblah* (c.f. Ibn Kathīr, al-Saʿdī, al-Shinqīṭī). Naturally, the Believers, although unquestioningly obeyed God's command, heavy as it was, were worried about the fate of their earlier Prayers. So God, the Ever-Kind, is assuring them here that these are safeguarded with Him.

216 The Prophet (ﷺ) was anxiously awaiting the command to change the *qiblah*. For that he used to look up at the sky expectantly. (al-Ṭabarī, al-Saʿdī)

217 *Al-Masjid al-Ḥarām* of Makkah (c.f. al-Ṭabarī, al-Qurṭubī, al-Saʿdī, Ibn ʿĀshūr).

218 Jews and Christians have it in their Books that this is the correct direction of Payer as it is written in their Books as a sign of Muhammad's (ﷺ) Prophethood. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Saʿdī, Ibn ʿĀshūr)

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ
مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ
وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ
أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ
إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ
لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ٱلْحَقُّ مِن
رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلٍّ
وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا
تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ
خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ
وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ
لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟
مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى
عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

bring to the people of the Book every Sign, they will not follow your direction of Prayer, neither will you follow their direction of Prayer. None of you will follow each other's direction of Prayer. Surely if you follow their whims after the knowledge that came to you, indeed then you are one of the wrongdoers. ﴿146﴾ Those to whom We have given the Book know it[219] as much as they know their own children—indeed a party of them suppresses the truth knowingly. ﴿147﴾ The truth is from your Lord, so be not one of the doubtful. ﴿148﴾ Each have their own direction to follow, then engage in a race for good deeds. Wherever you might be, Allah will bring[220] you all—indeed Allah has power over everything[221]. ﴿149﴾ Wherever you ´Muhammad` set out ´on a journey` from, turn your face towards the Sanctified Mosque; this certainly is the truth from your Lord—Allah is not unaware of what you do. ﴿150﴾ Wherever you set out from ´Muhammad` turn your face towards the Sanctified Mosque[222]; wherever you ´Believers` might

219 That the Kaʿbah is the correct direction of Prayer. (Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

220 Gather.

221 C.f. 5: 48.

222 In the face of all the hue and cry that surrounded this new bold move, God here again assures His Messenger of the binding nature of this command (c.f. al-Biqāʿī, *Nadhm ad-Durar*).

be turn your faces towards it[223], this in order that people would have no argument against you[224], barring those who are unfair—fear them not but fear Me, so that I may perfect My Favour on you[225] and so that you may be guided[226].

﴿151﴾ This ´favour` is like ´that of` sending among you a Messenger[227] who recites Our Signs to you, purifies you, teaches you the Book and Wisdom[228], and teaches you that which you did not know[229]. ﴿152﴾ Remember Me[230] and I shall remember You[231]; be grateful to Me and do not Deny Me.

﴿153﴾ You who Believe, seek help in

كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١ فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ ١٥٢

223 Wherever you might be in the world face the Kaʿbah for Prayers. (al-Ṭabarī, al-Saʿdī)

224 One of the reasons for the chanse of *qiblah* is that so the Jews would have no ground to argue against you for denouncing them while in reality Muslims follow their direction of Prayer. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

225 By making you stand out from all other nations with the revelation of the best of religions, Islam, to you, and making you face the Kaʿbah in Makkah, the original direction of Payers set forth in Abraham's pristine creed (c.f. al-Ṭabarī, al-Wāḥidī, Ibn Kathīr).

226 Being guided by God in this life is the fruit of one's obedience to Him.

227 Prophet Muhammad (ﷺ). This is in response to the Prayer of Abraham (ﷺ), c.f. 2: 129. (al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah, al-Qurṭubī, al-Saʿdī)

228 The Book (*al-kitāb*) and Wisdom (*al-ḥikmah*) are the Qur'an and Sunnah respectively. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī)

229 News of that which they had no means of knowing, e.g.: the Unseen (*al-ghayb*), past and future events. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn ʿĀshūr)

230 Believers are encouraged to engage in the great form of worship of remembrance (*dhkr*) by way of thanking God for these favours.

231 God laudably mentions and showers with favours those who remember and mention Him.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ١٥٣ وَلَا تَقُولُواْ لِمَن يُقۡتَلُ فِي سَبِيلِ ٱللَّهِ أَمۡوَٰتُۢۚ بَلۡ أَحۡيَآءٞ وَلَٰكِن لَّا تَشۡعُرُونَ ١٥٤ وَلَنَبۡلُوَنَّكُمۡ بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ١٥٥ ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ١٥٧

patience and Prayer—indeed Allah is with[232] the patient. ﴿154﴾ Say not about those who are killed in the path of Allah[233]: "dead"; nay, they are alive but you perceive it not[234]. ﴿155﴾ We shall test[235] you with some fear, hunger and dwindling financial resources, souls and crops—deliver good tidings to those who are patient. ﴿156﴾ Those who when struck by a calamity say: "Verily to Allah we belong and to Him we shall return"[236]. ﴿157﴾ On those are Prayers[237] from their Lord and Mercy—those are the truly guided.

إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنۡ حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ أَن يَطَّوَّفَ

﴿158﴾ Certainly Ṣafā and Marwah[238] are among the Symbols[239] of Allah—whoever proceeds for the House in

232 Here is evidence of God's particular Companionship, *maʿiyyah*, with the Believers; leading to His guidance and support.

233 *Fī sabīl Allāh* (lit. in the path of God) means by striking a path that is in accordance with God's ordinances. Here are meant those who met their death on the battlefield in the cause of God.

234 C.f. 3: 169-171.

235 As much as there are rewards and favours for Belief, there are hardships and trials.

236 This *dhikr*, *innā li-Allāh wa innā ilayhi rājiʿūn*, is a great one indeed (c.f. Muslim: 218).

237 God's Prayers upon the Believers is praise of them and blessing them. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

238 The two small mounts in the Sanctified Mosque, between which people circulate when they perform during *Saʿy* Hajj or *ʿumrah*.

239 *Shaʿā'ir* (lit. symbols) is the plural of *shaʿīrah*, which denotes everything that God made as a sign for His worship (c.f. al-Sijjistānī, *Gharīb al-Qur'ān*, Ibn Fāris, *Maqāyīs al-Lughah*, al-Iṣfahānī, *al-Mufradāt*). These two symbols are further emblematic of the relation of Islam to the creed of Abraham (ﷺ). They are mentioned in the narration of the building of the Kaʿbah. Further they are mentioned here just after hardship and trial have been talked of as a reminder of the episode of the testing of the faith of Hagar between these two mounts (c.f. al-Rāzī).

بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ
عَلِيمٌ ﴿١٥٨﴾ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ
ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ
فِى ٱلْكِتَٰبِ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ
ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟
فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ
أُو۟لَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ
أَجْمَعِينَ ﴿١٦١﴾ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾ وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ
إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾

pilgrimage or lesser pilgrimage[240], there is no blame for him to circulate[241] between them—ˊforˋ whoever does good voluntarily, Allah is indeed Thankful and All-Knowing. ﴿159﴾ Indeed those who suppress what We brought down of clear Signs and Guidance, after We have expounded them in the Book—Allah Damns[242] them and they are damned by those who damn[243]; ﴿160﴾ except those who repent and undo the harm and explain ˊAllah's revealed Signs and Guidanceˋ—those I shall forgive them, for I am the Forgiver, the Most Merciful. ﴿161﴾ Those who Deny[244] and die Denying, on them is Allah's, the angels' and all humans' damnation; ﴿162﴾ forever they last in it[245]—their Punishment will not be lightened neither will they have respite. ﴿163﴾ Your God is one God, indeed He is the Most Gracious the Most Merciful.

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ
وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا
يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن
مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا

﴿164﴾ Verily in the creation of the Heavens and Earth; the alternation of night and day; the vessels that run in the sea ˊladenˋ with what benefits people; the water that He causes to fall from the sky to enliven the earth

240 ʿUmrah.

241 According to ʿĀ'ishah (ﷺ) the Anṣār Companions of the Prophet (ﷺ) had qualms before the revelation of this aya about circulating between the two mounts (al-Bukhārī: 4495; Muslim: 1277). Further, the aya was revealed before Muslims gained control over Makkah and while pagans performed their rites freely in the Sanctuary.

242 *Al-Laʿn* is casting and driving away from God's Mercy. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Shinqīṭī)

243 These are detailed in aya 161 below: the angels and all humans. (al-Shinqīṭī)

244 Those who go on covering up the truth until they meet their death.

245 Damnation and the Fire.

مِن كُلِّ دَآبَّةٍ وَتَصۡرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ
ٱلۡمُسَخَّرِ بَيۡنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ
يَعۡقِلُونَ ١٦٤ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ
ٱللَّهِ أَندَادٗا يُحِبُّونَهُمۡ كَحُبِّ ٱللَّهِۖ وَٱلَّذِينَ ءَامَنُوٓاْ
أَشَدُّ حُبّٗا لِّلَّهِۗ وَلَوۡ يَرَى ٱلَّذِينَ ظَلَمُوٓاْ إِذۡ
يَرَوۡنَ ٱلۡعَذَابَ أَنَّ ٱلۡقُوَّةَ لِلَّهِ جَمِيعٗا وَأَنَّ
ٱللَّهَ شَدِيدُ ٱلۡعَذَابِ ١٦٥ إِذۡ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ
مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلۡعَذَابَ وَتَقَطَّعَتۡ
بِهِمُ ٱلۡأَسۡبَابُ ١٦٦ وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوۡ
أَنَّ لَنَا كَرَّةٗ فَنَتَبَرَّأَ مِنۡهُمۡ كَمَا تَبَرَّءُواْ مِنَّاۗ
كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعۡمَٰلَهُمۡ حَسَرَٰتٍ عَلَيۡهِمۡۖ
وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ١٦٧

with it after its death and disperses therein every moving creature; the dispensing of the winds; and the harnessed clouds between the sky and Earth are Signs[246] for the heedful. ﴿165﴾ There are people who take ´for themselves` rivals to Allah[247], whom they love as much as they love Allah—´but` the Believers are stauncher in their love for Allah[248] ´more than anything else`. Should the Transgressors ´come to` see ´the day` when they ´actually` see Punishment[249]—´they would realize` that all power belongs to Allah and that the Punishment of Allah is severe indeed. ﴿166﴾ Then those who were followed[250] shall disown those who followed, ´when` they saw the Punishment and all means[251] were cut off from them. ﴿167﴾ Those who followed shall say: "Should we have another round, we will disown them as they disowned us"[252]; thus Allah shows them their deeds as remorse ´for them`—they shall not be let out from the Fire.

246 There are two types of Signs that lead to Belief: Qur'anic Sings, ayas, and Cosmic Signs. The Signs detailed here as evidence to God's existence are cosmic indeed.

247 After living through and experiencing firsthand all these clear Signs, some people yet take on worshipping false deities besides God.

248 As compared to these idolaters' love for their gods.

249 As a result of Divine Judgment after Resurrection.

250 Those who were taken as gods besides God (c.f. 18: 19: 81-82, 29: 25, and 34: 31-33). (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

251 Of salvation and deliverance (c.f. 6: 94). (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

252 C.f. 6: 27-28 and 26: 91-102.

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا
طَيِّبٗا وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ
عَدُوّٞ مُّبِينٌ ١٦٨ إِنَّمَا يَأۡمُرُكُم بِٱلسُّوٓءِ وَٱلۡفَحۡشَآءِ
وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ١٦٩ وَإِذَا
قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ
مَآ أَلۡفَيۡنَا عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ءَابَآؤُهُمۡ
لَا يَعۡقِلُونَ شَيۡـٔٗا وَلَا يَهۡتَدُونَ ١٧٠ وَمَثَلُ ٱلَّذِينَ
كَفَرُواْ كَمَثَلِ ٱلَّذِي يَنۡعِقُ بِمَا لَا يَسۡمَعُ إِلَّا
دُعَآءٗ وَنِدَآءٗۚ صُمُّۢ بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَعۡقِلُونَ ١٧١
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا
رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ
تَعۡبُدُونَ ١٧٢

﴿168﴾ O people, eat of what is there in the Earth, lawful and good[253], and do not follow the footsteps of Satan[254], indeed he is an open enemy to you. ﴿169﴾ Indeed he only bids you to ´commit` what is wicked and sinful, and that you should say of Allah what you have no knowledge of[255]. ﴿170﴾ Should they be told: "Follow what Allah sent down"[256], they would say: "Nay, we would only follow that which we found our fathers doing"[257]; ´Would they` Even if their fathers were mindless of everything, nor were they guided? ﴿171﴾ The similitude of those who Deny is that of one who howls at that which does not hear anything except the calling and yelling[258]—dumb, deaf, blind, they have no sense[259]. ﴿172﴾ O Believers, eat of the good things[260] which We provided for you, and be grateful to Allah, if you indeed worship Him ´alone`.

253 These are two conditions of the food that people are allowed to consume: lawful (unlawful foods will be explained shortly in aya 173) and beneficial, not harmful (c.f. al-Ṭabarī, Ibn Kathīr).

254 Who makes people deem lawful or unlawful what is not (c.f. 6: 140-142).

255 Falsely claiming that God made one thing or another either lawful or unlawful (c.f. 7: 27-28, 33-33, 16: 114-116).

256 Divine revelation. (Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

257 C.f. 5: 103-104, 31: 20-21 and 37: 69-70.

258 Like mindless animals that do not discern what is being said to them. They only recognize shouting and yelling voices—they hear but do not listen.

259 Their senses are not tuned to Divine admonition.

260 *Ṭayyibāt*, healthy and wholesome (c.f. 5: 87-88 and 23: 51).

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ
ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ
غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

﴿173﴾ Indeed He ´Allah` made unlawful for you carrion, blood[261], swine flesh, and what was intended ´as sacrifice` for others besides Allah; ´yet` whoever is forced ´by necessity` – neither transgressing[262] nor going to excess[263] – he is not guilty of sin—certainly Allah is All-Forgiving, Most Merciful.

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ
وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ
فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ
يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٧٤﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ
بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ
عَلَى ٱلنَّارِ ﴿١٧٥﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ
بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى
شِقَاقٍۭ بَعِيدٍ ﴿١٧٦﴾

﴿174﴾ Indeed those who suppress what Allah sent down in the Book and trade it off for a meagre price, these eat nothing but fire in their bellies; and on the Day of Resurrection Allah will not speak to them, nor will He purify[264] them—theirs is a painful Punishment. ﴿175﴾ Those are the ones who traded off guidance for loss, and Punishment for Forgiveness—incredulous is their endurance in the Fire![265] ﴿176﴾ That is because Allah sent down the Book with truth, and those who differ upon the Book are in extreme disagreement[266].

261 What is unlawful is running blood but not the blood captured in vessels after slaughter, c.f. 6: 145. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī)

262 By eating any of these without being in a circumstance where one is hard pressed into it (c.f. al-Ṭabarī, al-Saʿdī).

263 Even in pressing circumstances, eating more than what is absolutely necessary (c.f. al-Ṭabarī, al-Saʿdī).

264 Absolve them of their sins.

265 God is mocking their ignorance of the severe Punishment that awaits them in the Hereafter—they will only experience the most excoriating pain and sufferance (c.f. al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah).

266 With the truth. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

﴿177﴾ It is not sincere piety[267] that you should turn your faces towards the East and the West, but sincere piety ´is attained by` he who: Believes in Allah, the Last Day[268], the angels, the Book and the Prophets; gives away money – dear to one's heart – to kinfolk, orphans, the destitute, the stranded[269], beggars, and by way of ´freeing` necks[270]; keeps up the Prayer and gives out the prescribed alms[271]; those who fulfil their pledges, persevere in times of hardship and vicissitude, and during toughness[272]; these are the ones who are truthful, these are the ones who are truly Mindful.

267 The comparison here is made between nominal piety which is shallow and superficial as opposed to sincere, heart-earned piety which is deep and life defining. Here God gives examples of what constitutes sincere piety (*birr*) in His Eye, prominent among which are acts of the heart, which are a truer translation of the Belief that resides in the heart. Aya 177 also comes as a prelude paving the way to the laws (Divine *prescriptions* for the Believing community) that are introduced in ayas 178-209: retribution, distribution of inheritance, fasting, fighting, fair financial dealings and Hajj. All these laws are hard for a person or group of people whose piety is not genuine and unfeigned but not for those who have entered into the sphere of faith wholly and wholeheartedly (aya 209).

268 That comes after Resurrection.

269 The Qur'an uses the expression "the son of the road" (*ibn al-sabīl*), for those who are left without means in a state of travel, being away from home and those who can extend a helping hand in times of need.

270 Manumitting slaves from bondage and/or ransoming those to be executed for unintentional manslaughter by donating blood money to them.

271 That is *az-Zakāh*.

272 *Al-Baʾsā'* varyingly translated according to the stand the translator takes, as its meaning in this aya is not specified. Al-Shinqīṭī gives reference to aya 33:18, and thus he opines that it means heated or ardent fighting in battle here (c.f. also al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي ٱلۡقَتۡلَىۖ ٱلۡحُرُّ بِٱلۡحُرِّ وَٱلۡعَبۡدُ بِٱلۡعَبۡدِ وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰۚ فَمَنۡ عُفِيَ لَهُۥ مِنۡ أَخِيهِ شَيۡءٞ فَٱتِّبَاعُۢ بِٱلۡمَعۡرُوفِ وَأَدَآءٌ إِلَيۡهِ بِإِحۡسَٰنٖۗ ذَٰلِكَ تَخۡفِيفٞ مِّن رَّبِّكُمۡ وَرَحۡمَةٞۗ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ١٧٨ وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ لَعَلَّكُمۡ تَتَّقُونَ ١٧٩

﴿178﴾ O Believers, retribution[273] for the murdered is prescribed for you: the free for the free, the slave for the slave, and the female for the female. Whoever is pardoned by a brother[274] ´of the dead`, let it[275] be sought with lenience, and given courteously. This is an alleviation and mercy from your Lord; whoever aggresses[276] after this ´settlement` will have a painful Punishment. ﴿179﴾ Verily there is a life[277] for you in retribution, o people of reason, so that you may be Mindful.

كُتِبَ عَلَيۡكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ١٨٠ فَمَنۢ بَدَّلَهُۥ بَعۡدَ مَا سَمِعَهُۥ فَإِنَّمَآ إِثۡمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٨١ فَمَنۡ خَافَ مِن مُّوصٖ جَنَفًا أَوۡ إِثۡمٗا فَأَصۡلَحَ بَيۡنَهُمۡ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٨٢

﴿180﴾ It is prescribed for you that when death approaches one of you, and that he would leave behind a good wealth, he should bequeath of it to his parents and relatives equitably[278]. This is an obligation on the Mindful. ﴿181﴾ Whoever alters it[279] after hearing it, then those who alter it will bear the burden of this sin. Indeed Allah is All-Hearing, All-Knowing. ﴿182﴾ Whoever fears a swerving from the right path or sin on the part

273 *Qiṣāṣ*, translated here as retribution, is exacting justice on one who commits a crime in a manner equal to the crime committed. In the Qur'an it is associated with either manslaughter or causing damage to the body. The person who commits such a crime is punished in the same way as he did: killing or bodily damage as he did; an eye for an eye.

274 The living relative who takes charge of the victim' is affairs. Usually the brother.

275 The blood money. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Saʿdī)

276 By harming the murderer.

277 This act of exacting due justice on murderers workes as a deterrent and guarantees the whole society a peaceful and equitable way of existence.

278 The distribution of inheritance should be fair and even.

279 The will of the deceased.

of the testator[280], and he settles matters between them[281], he will be committing no sin. Indeed Allah is All-Forgiving, Most Merciful.

﴿183﴾ O Believers, fasting is prescribed for you as it was prescribed on those who came before you, so that you might be Mindful. ﴿184﴾ ´It lasts` For days numbered[282]; but whoever of you is ill or on a journey, ´should make up for the missed days by fasting` equally on other days. For those who can bear it[283], they can compensate by providing for the needy; whoever does good voluntarily[284], it is better for him, but fasting is better for you, if you only knew. ﴿185﴾ The month of Ramadan in which the Qur'an was sent down[285] as guidance for mankind,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ
كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ
تَتَّقُونَ ١٨٣ أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ
مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ
أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ
طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ خَيۡرٞ
لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ
تَعۡلَمُونَ ١٨٤ شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ
ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ
وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ
فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ

280 Seeing that the testator is being intentionally or unintentionally unfair or inequitable by giving out to anyone who is not a legal inheritor more than a third of the inheritance (c.f. al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī).

281 The disputants by making just and fair adjustments to the will (c.f. al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī).

282 The days of the month of Ramadan. (al-Ṭabarī, al-Wāḥidī, al-Qurṭubī, Ibn ʿĀshūr)

283 This license is said to have been in force during the earlier days of Islam but was abrogated by the next aya which limits it to the ill and travelling. The ruling that remains is: "*Whom of you witnesses the month let him fast it.*" (c.f. Ibn Ḥazm, *al-Nāsikh wa al-Mansūkh*, p. 26).

284 By giving the needy more than the quantity stipulated by jurists as compensation for leaving out days of mandatory fasting, or feeding more than one person. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, Ibn ʿĀshūr)

285 This either means that the Qur'an was sent down from the Preserved Tablet (*al-Lawḥ al-Maḥfūẓ*) to the Lowest Heaven (*al-Samā' al-Dunyā*) on the Night of Decree (*Laylat al-Qadr*) in the month of Ramadan (c.f. al-Ṭabarī, Ibn Kathīr, al-Qurṭubī); or that the start of the revelation of the Quran to Prophet Muhammad (ﷺ) began on the Night of Decree (c.f. Ibn Isḥāq, Ibn al-Jawzī, *Zād al Masīr,* Ibn ʿĀshūr, Ibn ʿUthaymīn).

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ
ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟
ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ
عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ
إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ أُحِلَّ لَكُمْ لَيْلَةَ
ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ
لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ
كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ
وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا
كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ
لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ
مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا
تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ ۗ تِلْكَ
حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

´containing` clear indicators of guidance and a criterion ´for distinguishing between right and wrong`. Whoever of you witnesses the month let him fast it; ´but` whoever of you is ailing or on a journey, ´should make up for the missed days by fasting` equally on other days—Allah seeks ease not hardship for you, so that you may complete the ´prescribed` number of days, and Glorify[286] Allah in thankfulness for His Guidance of you, so that you might be thankful. ﴿186﴾ Should My servants ask you about Me, I am[287] near. I answer the prayer of the one who prays. Let them ´then` respond to Me and Believe in Me so that they might be guided. ﴿187﴾ It is lawful for you to be intimate to your wives on nights of fasting; they are a cover ´of modesty` for you and you are a cover for them. Allah knows that you used to betray yourselves[288], ´yet` He accepted your repentance and forgave you. Now you may lie down with them and seek what Allah wrote for you[289]. Eat and drink until the white thread of

286 Saying *takbīr* of Eid (c.f. al-Ṭabarī, al-Qurṭui, Ibn Kathīr).

287 God takes on the answer directly to His servants without a need for intercession. God's nearness means that one needs not to raise his voice or ask for intercession for God to hear his prayers and answer them.

288 "Betraying" themselves by flouting an earlier observance of theirs of not being intimate to their wives during the whole month of Ramadan (c.f. al-Bukhārī: 4508).

289 Children. (al-Ṭabarī, al-Wāḥidī, Ibn ʿĀshūr)

dawn[290] can be discerned from the black thread ´of night`[291]; then you have to carry on fasting until night-time. Do not lie down with them while you confine yourselves[292] to mosques—these are the boundaries of Allah, steer away from them. Like so Allah explains His Signs to people, that they might be Mindful.

﴿188﴾ Do not devour each other's property unlawfully, nor offer them to the rulers[293], so that you may eat up a portion of the property of others sinfully, knowingly. ﴿189﴾ They ask you about the crescents[294]; say: "They are indicators of timings for people and Pilgrimage". It is not sincere piety that you approach houses from the back[295], but sincere piety is that who is Mindful. Approach the houses from their ´front` doors[296] and be Mindful of Allah, so that you may be successful.

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

290 The light of dawn.

291 C.f. al-Bukhārī: 1954 and Muslim: 1100.

292 *Iʿtikāf* is confining oneself to a mosque for a certain period of time with the intention of getting closer to God and dedicating oneself to His worship.

293 In bribery to those who rule in cases of litigation, judges. (al-Ṭabarī, Ibn ʿĀshūr)

294 The phases of the moon and how, unlike the sun, it changes with the passage of time. The answer came that through these changes and phases people would be able to know the times of fasting, Hajj, women's periods of waiting, etc. (c.f. al-Ṭabarī, al-Saʿdī, Ibn ʿĀshūr).

295 It was a habit of theirs, except for Quraysh, during the period before Islam to enter their houses from the back after donning the *iḥrām* for *ʿumrah* or Hajj thinking that this is an act of obedience. (al-Ṭabarī, al-Saʿdī, Ibn ʿĀshūr)

296 This is by way of inducing them to break up with groundless old habits, and embrace a whole new perspective regarding what a true relationship with God is supposed to be. A reminder of what sincere piety (*birr*) really is; not outwardly and contrived but in inwardly and sincere (c.f. 2: 177).

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ
وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾
وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ
أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ
فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾ فَإِنِ ٱنتَهَوْا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ
فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ
إِلَّا عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾ ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ
وَٱلْحُرُمَٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟
عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾

﴿190﴾ Fight in the path of Allah those who fight you and do not transgress[297]—surely Allah likes not the transgressors. ﴿191﴾ Kill them wherever you find them[298], and drive them out from where they drove you out[299] – surely trial[300] is more grievous than killing. Do not fight them in the Sacred Mosque until they fight you in it, and if they fight you, kill them; this is the ´just` requital of the Deniers. ﴿192﴾ ´But` If they hold back, then Allah is surely All-Forgiving, Most Merciful. ﴿193﴾ Fight them until there is no trial[301], and the religion becomes sincerely Allah's own. If they hold back, only the wrongdoers shall be transgressed against. ﴿194﴾ The sanctified month[302] is by way of ´replacement for` the sanctified month[303]; ´violation of` what is

297 Do not overlook the rulings set forth for fighting. Among these are not killing or harming women, children, the elderly and those who did not aid by any means in the fight against the Believers. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

298 The Deniers who raised arms against the Believers. (al-Ṭabarī, al-Saʿdī, Ibn ʿĀshūr)

299 The land from which they expelled you before, i.e. Makkah. (al-Ṭabarī, Ibn Kathīr, Ibn ʿĀshūr)

300 *Fitnah* comes from the root *f-t-n* which means to test and try; the pagans of Makkah subjected Muslims to the harshest treatment and, at times, outright torture to drive them, and whoever might be tempted to join them, away from Islam.

301 Forcing Muslims out of their religion.

302 *Al-Ashhur al-Ḥurum*, lit. the sanctified months, in which it was agreed that no fighting is permissible, are four: al-Muḥarram, Rajab, Dhul Qiʿdah, Dhul Ḥijjah.

303 According to al-Saʿdī this has two meanings. Firstly, if they fight you during a sanctified month then fight them back (c.f. also al-Wāḥidī, *al-Wajīz*). Secondly, is that God rewarded His Prophet (ﷺ) for not fighting during the sanctified month of Dhul Qiʿdah on the sixth year of Hijrah when he wanted to perform *ʿumrah* only to be turned away by the pagans, by enabling him to perform it (in what is known as *ʿUmra al-Qaḍā'*) during the same month of the year that followed (c.f. al-Ṭabarī).

وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾

prohibited is repayable. Whoever transgresses against you, transgress against them as much as they did and be Mindful of Allah and know that Allah is with the Mindful. ﴿195﴾ Spend in the path of Allah[304], do not throw yourselves into ´utter` ruin[305], and perfect ´your deeds`—surely Allah likes those who perfect.

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى

﴿196﴾ Fulfil Pilgrimage and minor pilgrimage[306] perfectly[307] for Allah, but if you are impeded[308] then ´slaughter` whatever offering is affordable[309]. Do not shave your heads[310] until the offerings reach their allotted location ´of slaughter`; ´yet` whoever of you is ill or suffers from his head[311], let him compensate for it by fasting,

304 Raise the necessary funds to prepare for such a just fighting cause (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

305 By not making the necessary preparations (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

306 *ʿumrah*.

307 Upholding and closely observing the rites of these two great forms of worship.

308 Your journey was cut off by an enemy or an illness, or whatever forceful reason.

309 *Al-hadyy*, lit. sacrificial animals gifted to God. The term is limited to those animals intended for slaughter during Hajj or *ʿumrah*. Otherwise, they are called *udhḥiyah*, simply sacrifice.

310 Shaving the head is prohibited for the one who embarks upon Hajj or *ʿumrah*. This is why it is used here to mean that: you shall not relieve yourselves of the prohibitions of these rites. That is until you sacrifice the *hadyy*. The place of slaughter is for the ones who were cut short would be the place where they reached, but for those who completed their rites it would be within the sanctified (*ḥaram*) area of Makkah (c.f. al-Ṭabarī, al-Baghawī, al-Shinqīṭī).

311 Those who are inflicted with head ailments, like a rash or lice that demand shaving the head or shortening the hair, are allowed to shave their heads, or shorten their hair while still in a state of *iḥrām*, given that they make up for it by fasting three days, feeding six of the poor (each with half a *ṣāʿ*), or sacrificing a goat for the poor of the Sanctified Mosque (c.f. al-Ṭabarī, al-Saʿdī).

ٱلۡحَجِّ وَسَبۡعَةٍ إِذَا رَجَعۡتُمۡۗ تِلۡكَ عَشَرَةٞ كَامِلَةٞۗ ذَٰلِكَ
لِمَن لَّمۡ يَكُنۡ أَهۡلُهُۥ حَاضِرِي ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَٱتَّقُواْ
ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ١٩٦ ٱلۡحَجُّ
أَشۡهُرٞ مَّعۡلُومَٰتٞۚ فَمَن فَرَضَ فِيهِنَّ ٱلۡحَجَّ
فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي ٱلۡحَجِّۗ
وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ يَعۡلَمۡهُ ٱللَّهُۗ وَتَزَوَّدُواْ
فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰۚ وَٱتَّقُونِ يَٰٓأُوْلِي
ٱلۡأَلۡبَٰبِ ١٩٧

giving charity, or slaughtering ´for Allah`. If you feel secure[312], then those who enjoy ´a repose`[313] from minor pilgrimage until Pilgrimage, ´they are to compensate by sacrificing` whatever offering affordable; ´but` whoever could not ´afford an offering`, let him fast three days during Hajj and seven when you return[314]: these are ten complete. This ´ruling applies` to those whose family[315] do not reside around[316] the Sanctified Mosque—be Mindful of Allah and know that Allah's Punishment is severe. ﴿197﴾ Hajj is ´due during` known months[317] and whoever takes on himself to perform Hajj, let him hold back from intimate acts, sinning and quarrelling; whatever good you do Allah knows about it. Provide for yourselves[318], indeed the best provision is Mindfulness, so be Mindful of Me, o people of reason.

312 If hindrances no longer exist.

313 A relaxation period extending from the time of performing *ʿumrah* – during the months of Hajj – until the coming of the Hajj days, in which one enjoys what is forbidden for those in a state of *iḥrām*.

314 To your homes.

315 That is, place of permanent residence.

316 These are either the ones who reside within the radius of the Sanctified Mosque at a distance in which Prayers are not shortened (*qaṣr*) (c.f. al-Ṭabarī, al-Wāḥidī, al-Saʿdī, al-Shinqīṭī), or in particular only these who are residents of the sanctified area (*ḥaram*) surrounding the Mosque (c.f. Ibn ʿUthaymīn).

317 These are Shawwal, Dhul Qiʿdah, and first ten day of Dhul Ḥijjah.

318 The reason for the revelation of this aya is that as mentioned by Ibn ʿAbbās (ﷺ): "The people of Yemen used to come for Hajj without supplying themselves with stocks, saying: "We are the Reliars ´on God`". But when they reached Makkah they used to solicit provisions from people." (al-Bukhārī: 1523)

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا
مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ
فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم
مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟
مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟
ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾ فَإِذَا قَضَيْتُم
مَّنَاسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ
ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ
مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ
فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ
رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

﴿198﴾ You will not be sinning should you seek bounty[319] from your Lord, and as you press on ´returning` from ʿArafāt, mention Allah[320] at the Inviolable Symbol[321] and mention Him as He guided you; for indeed before it[322] you were truly astray. ﴿199﴾ Then set forth[323] from where people set forth, and seek Allah's forgiveness[324]—indeed He is the All-Pardoning, Most Merciful. ﴿200﴾ When you are done with your devotional rites mention Allah as much as you mention your fathers[325] and more passionately. Some people would say: "Our Lord give us in this worldly life", having no share in the Hereafter; ﴿201﴾ ´yet` some of them[326] say: "Our Lord, give is what is good in this worldly life and what is good in the Hereafter, and spare us the Punishment of the Fire"[327].

319 By trading. (Wāḥidī, *al-Wajīz*, al-Qurṭibī, al-Saʿdi, al-Shinqīṭī)

320 Engage in *dhikr*, prayers and Praying.

321 *Al-Mashʿar al-Ḥarām* is Muzdalifah. (al-Ṭabarī, al-Wāḥidī, al-Saʿdī)

322 God's guidance of you to the correct Abrahamic rites of Hajj. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

323 The addressees are the Quraysh clan who, known as *al-ḥums*, held back from going to ʿArafāt and remained in Muzdalifah. They thought they were in a station above the others, but after the advent of Islam, this command remedied the situation (c.f. al-Ṭabarī, Ibn Kathīr, al-Shinqīṭī).

324 That is *istighfār* (seeking forgiveness) for any shortcomings during the performance of Hajj.

325 The Arabs were, particularly, at that juncture in history very fond of talking without end about the chivalric and heroic deeds of their forefathers. This was quite common in almost any social interaction.

326 These are the ones who are well-guided.

327 This supplication (*Rabbanā ātinā fī al-dunyā ḥasanah wa fī al-ākhirati ḥasanah wa qinā ʿadhāb an-nār*) contains all that is good and desirable by humans, and

أُوْلَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾ وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

﴿202﴾ Those[328] are the ones who have a share of what they earned[329]; surely Allah is swift in reckoning[330]. ﴿203﴾ Mention Allah in ´these` numbered days[331]; whoever hastens ´departure` in two days[332] will not be sinning, and whoever stays behind[333] will not be sinning, for those who were Mindful[334]—be Mindful of Allah and know that you will be gathered unto Him.

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ﴿٢٠٤﴾

﴿204﴾ Of people are those[335] whose talk about this worldly life[336] you are drawn to, calling Allah to bear witness to what is in his heart, while he is the bitterest of adversaries[337].

this is why, as found in al-Bukhārī (6389) and Muslim (2690), it is the one that the Prophet (ﷺ) used to pray with most often.

328 The ones who supplicate with this prayer. (al-Ṭabarī, al-Qurṭubī, Ibn ʿĀshūr)

329 The good deeds that they did.

330 Repayment. (Ibn ʿUthaymīn)

331 People are encouraged to mention God in the form of *takbīr* abundantly during the days of *tashrīq*: 11, 12 and 13 of Dhū-l Ḥijjah (al-Qurṭubī notes that exegetes unanimously agree on this).

332 That is before the sun sets on the second day, 12 Dhul Ḥijjah. (al-Wāḥidī, Ibn ʿAṭiyyah, al-Saʿdī)

333 To depart on the next day.

334 During their Hajj. (al-Ṭabarī)

335 Alluded to here are the hypocrites (c.f. 63: 1-4), whose Faith is insincere, who won with their eloquent talk the Prophet's (ﷺ) attention (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr). The moral here is that it's not sweet talk and hollow words that define a real Believer but it is sincerity and selfless actions which lead to such a lofty status.

336 With regards to worldly matters.

337 ʿĀ'ishah (رضي الله عنها) narrated that the Prophet (ﷺ) said: "The worst of men in the Sight of Allah is the bitter adversary" (al-Bukhārī: 3178, Muslim: 58). This is one of the four traits of a sheer hypocrite. The other three being: telling lies, breaking promises and betraying pledges (c.f. al-Bukhārī: 2457, Muslim: 2668).

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۖ وَلَبِئْسَ ٱلْمِهَادُ ﴿٢٠٦﴾ وَمِنَ ٱلنَّاسِ مَن يَشْرِي نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾

﴿205﴾ When he turns away ´from you` he sets about the land to sow corruption and devastate tillage and progeny[338]—surely Allah likes not corruption. ﴿206﴾ When it is said to him: "Be Mindful of Allah!" Sinful conceit gets the better of him—will Hellfire not be enough for him! Indeed it is the worst of beds. ﴿207﴾ ´While` Among people are those who sell themselves[339] seeking the Pleasure of Allah—indeed Allah is Most Kind to His servants.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِي ٱلسِّلْمِ كَآفَّةً ۖ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِن زَلَلْتُم مِّنۢ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾ هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٢١٠﴾

﴿208﴾ O Believers, enter into Submission wholly[340] and do not follow the footsteps of Satan—indeed he is for you an open enemy. ﴿209﴾ Shall you slip[341] after what came to you, then know that Allah is All-Prevailing, All-Wise. ﴿210﴾ Do they expect ´nothing` but that Allah comes to them in shadows of clouds along with the angels; ´lo!` the affair is settled and to Allah all affairs are returned[342].

338 Crops and offspring. Sowing corruption in the land by spreading Denial, acts of rebelliousness against God and injustice will surely cause disruption in the balance of life and may bring about God's punishment of withholding rain, the source of the very element of life, water, thus causing ruination and death (c.f. 7: 96 and 30: 41). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

339 Give away their lives.

340 Embrace Islam to the fullest, following all its commandments wholeheartedly (c.f. al-Ṭabarī, Ibn Abī Ḥātim, Ibn Kathīr). The word employed here is *silm* rather than *islām*. The meaning of *silm* is to make peace, submit and unrestrainedly surrender to the Will of God, which actually captures the underlying meaning of *islām* (c.f. Ibn Qutaybah, *Gharīb al-Qur'ān*; al-Iṣfahānī, *al-Mufradāt*).

341 The imagery of losing one's footing and firm step, shows in a concrete way how it would look like to backslide from the right path while knowing it.

342 On the Day of Judgment God comes in the shadows of clouds to pass judgment on

سَلۡ بَنِيٓ إِسۡرَٰٓءِيلَ كَمۡ ءَاتَيۡنَٰهُم مِّنۡ ءَايَةم بَيِّنَةٖۗ وَمَن يُبَدِّلۡ نِعۡمَةَ ٱللَّهِ مِنۢ بَعۡدِ مَا جَآءَتۡهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴿٢١١﴾ زُيِّنَ لِلَّذِينَ كَفَرُواْ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَيَسۡخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُواْۘ وَٱلَّذِينَ ٱتَّقَوۡاْ فَوۡقَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَٱللَّهُ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ ﴿٢١٢﴾ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةٗ فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِيَحۡكُمَ بَيۡنَ ٱلنَّاسِ فِيمَا ٱخۡتَلَفُواْ فِيهِۚ وَمَا ٱخۡتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱخۡتَلَفُواْ فِيهِ مِنَ ٱلۡحَقِّ بِإِذۡنِهِۦۗ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٍ ﴿٢١٣﴾

﴿211﴾ Ask the Children of Israel how many a clear Sign We have given them! But those who exchange the bounty of Allah ´for Denial[343]` after it came to him, ´will come to know` that Allah is severe in Punishment. ﴿212﴾ The worldly life is prettified for the Deniers; they ridicule those who Believe; ´but` the Mindful are indeed above them on the Day of Judgment[344]—Allah showers with favours whom He wills without account[345]. ﴿213﴾ Mankind was one nation[346], then Allah sent the Prophets bearing good tidings and cautioning, and He sent down with them the Book[347] with truth so to arbitrate between people in what they dispute over. It[348] was only disputed over by those to whom it was given after

His creation condemning those who slip away from the path that He has clearly shown through His Books and Messengers to Hellfire (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr).

343 C.f. 14: 28-29.

344 C.f. 83: 29-36.

345 The Mindful will be entered into Paradise; the greatest "favour" from God (c.f. 7: 49). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

346 Ibn ʿAbbās (ﷺ) narrated: "The time between Adam and Noah is ten centuries. Throughout these, people were on the right path of God, but then they started disputing ´over matters of faith` God sent Prophets bearing glad tiding and cautioning." (al-Ḥākim, *al-Mustadrak*: 2:546, c.f. also al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

347 Revealed Scriptures which contain truthful news and fair commands. (al-Ṭabarī, al-Wāḥidī, al-Saʿdī)

348 The truth as found in their respective Scriptures (c.f. Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī). Such is the plight of humans, especially those who lack true sincerity which leads to humbleness, the more knowledge they possess, the more haughty and disputatious they become.

the clear Signs came to them, out of contravention one against the other. But Allah leads the Believers to the truth, which they disputed over, with His Will—Allah guides those He wills to a straight path. ﴿214﴾ Or you think that you will enter Paradise without the example of those who came before[349] comes to pass you! They were touched by turmoil and affliction, and fiercely shaken[350], until the Prophet[351] and those who Believed with him exclaim: "When is Allah's victory?"—verily Allah's victory is ever near.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾

﴿215﴾ They ask you ´Muhammad` what they should spend[352]; say: "Whatever good[353] you spend ´is to be` on your parents, relatives, orphans, the needy, and the stranded"—whatever good you do Allah knows about it. ﴿216﴾ Fighting is prescribed for you, as much as you hate it; might you hate a thing which is good for you and might you love a thing which is evil for you—Allah knows and you do not know.

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾ كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

349 True Believers in earlier God-revealed religions. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

350 The road to Paradise is not paved with roses. As with all great destinations, it can only be reached through difficulty (c.f. 3: 142, 29: 2-3).

351 Any of the previous Prophets.

352 What, how much and in what way should they spend in the cause of God (al-Ṭabarī, al-Saʿdī). Ayas 215-220 list some of the hardships and trials that the Believers were to face: spending out of their money, fighting enemies, abstaining from consuming intoxicants and gambling, and dealing carefully with the wealth of those whom they hold guardianship over.

353 Money earned from lawful resources.

﴿217﴾ They[354] ask you about the sanctified month ´whether there is` fighting during it! Say: "Fighting in it is grave"; ´but` turning ´people` away from the path of Allah, Denying Him and ´preventing access to` the Sanctified Mosque, and driving its people away from it are graver before Allah—surely trial[355] is more grievous than killing. They will keep on fighting you until they turn you back from your religion, if they could. Whoever reneges on his religion and dies Denying, the deeds of these are nullified in this worldly life and in the Hereafter—these are the company of the Fire, forever they abide therein. ﴿218﴾ Those who Believe and those who migrated and fought in the cause of Allah; these are ´rightly` hopeful of Allah's Mercy—Allah is All-Forgiving, Most Merciful. ﴿219﴾ They ask you about intoxicants and gambling; say: "There is a great sin in both, and ´some` benefits to people", but their sin is greater than their benefit[356]. They ask you

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ
فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ
بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ
أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ
وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن
دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ
عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ
حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ إِنَّ
ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟
فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ ۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ
وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ
لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ
وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

354 The Deniers asked this question intending to scorn the Prophet (ﷺ) for what they saw as breaking an oath when a group of Believers unknowingly killed a Denier during a sanctified month (c.f. al-Wāḥidī, Ibn ʿĀshūr, al-Nasā'ī, *al-Sunan al-Kubrā*: 8803).

355 These trials and tribulations (*fitnah*) that the Deniers subjected the Believers to are far graver than unknowingly killing a single Denier during a sanctified month (c.f. al-Ṭabarī, al-Wāḥdī, Ibn ʿAṭiyyah, al-Saʿdī, Ibn ʿĀshūr).

356 "Benefits" are mentioned only way of preparing the then newly-formed Muslim community for the total prohibition of using intoxicants and gambling which was to come (c.f. 5: 90-91).

فِي ٱلدُّنْيَا وَٱلْآخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ قُلْ
إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ
وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ ۚ وَلَوْ شَآءَ ٱللَّهُ
لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

what they should spend[357]; say: "the surplus[358]". Like so Allah makes clear to you the Signs so that you may contemplate, ﴿220﴾ this worldly life and the Hereafter. They ask you about orphans[359]; say: "Nurturing them is best[360], and that you should intermix with them; they are your brothers". Allah knows those who reform and those who corrupt[361]. Had He willed, He would have made it onerous[362] on you—surely Allah is All-Prevailing, All-Wise.

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ
مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ
وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ
خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ
يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ

﴿221﴾ Do not marry Associating females unless they Believe; indeed a Believing slave female is better than an Associator[363], though you might like her. Do not marry ´your women` to Associators; indeed a Believing slave male is better than an Associator, though you might

357 In the cause of God.

358 *Al-ʿAfw* is what is more than necessary to sustain you. (al-Ṭabarī, Ibn ʿĀshūr)

359 That is looking after the affairs of the orphans, but mainly about how to deal with their money (c.f. 4: 10). So God willed that a Muslim's duty towards the orphans who are in his own custody is, firstly, to have their best interest in mind, but knowing that not mixing their money with his to spend from is a difficult task (c.f. Abū Dā'ūd: 2871, Imam Aḥmad: 3002) particularly as he pays for their living expenses from it, so God gave permission for this but with a forewarning that the guardian should be Mindful of Him in this regard.

360 Taking care of the orphans' inheritance and looking after them. (al-Ṭabarī, al-Saʿdī)

361 Regarding the affairs of the orphans and their finances.

362 By making taking care of the finances of the orphans particularly tough by not allowing their guardians intermix their money with that of the orphans. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

363 The Arabic term is *mushrik* which means one who associates other deities with God in worship.

like him. These invite to Fire, and Allah invites to Paradise, and He makes His Signs clear to people so that they may remember. ﴿222﴾ They ask you about menstruation; say: "It is harm[364]". So keep away from women during menstruation[365], and do not approach them[366] until they become purified[367]. When they purify themselves[368] come to them from where Allah has instructed you[369]. Verily Allah likes those who repeatedly repent and those who purify themselves. ﴿223﴾ Your women are cultivating fields for you[370], so come to your cultivating fields the way you want[371], and send ´something good` ahead for yourselves[372]; and be Mindful of Allah and know that you will meet Him—and give glad tidings to the Believers.

وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٢١﴾ وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ
قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ
مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ
وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ
فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾

364 This is a literal translation for the word used, *adhā*, though it could also mean: something which is hateful as it causes discomfort (c.f. al-Ṭabarī, Ibn Abī Ḥātim).

365 When asked by Muslims, who saw the Jews of Madinah avoid their women completely during menstruation, the Prophet (ﷺ) said: "Do everything except intercourse". (Muslim: 302)

366 Sexually in the vagina. (Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

367 That is until their courses end. (Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

368 By washing themselves up. (Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

369 Have intercourse with them in the vagina in a state of purity. (Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

370 In as much as you sow your seeds into their wombs in expectance of yield. (al-Ṭabarī al-Saʿdī, al-Shinqīṭī)

371 In whatever position, given that intercourse takes place in the vagina. (al-Ṭabarī, al-Saʿdī, al-Shinqīṭī)

372 Do good deeds that will be of use to you in the Hereafter. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةٗ لِّأَيۡمَٰنِكُمۡ أَن تَبَرُّواْ
وَتَتَّقُواْ وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ وَٱللَّهُ سَمِيعٌ
عَلِيمٞ ﴿٢٢٤﴾ لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ
وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتۡ قُلُوبُكُمۡۗ وَٱللَّهُ
غَفُورٌ حَلِيمٞ ﴿٢٢٥﴾ لِّلَّذِينَ يُؤۡلُونَ مِن نِّسَآئِهِمۡ تَرَبُّصُ
أَرۡبَعَةِ أَشۡهُرٖۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٢٢٦﴾
وَإِنۡ عَزَمُواْ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ﴿٢٢٧﴾
وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٖۚ وَلَا
يَحِلُّ لَهُنَّ أَن يَكۡتُمۡنَ مَا خَلَقَ ٱللَّهُ فِيٓ أَرۡحَامِهِنَّ
إِن كُنَّ يُؤۡمِنَّ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَبُعُولَتُهُنَّ
أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنۡ أَرَادُوٓاْ إِصۡلَٰحٗاۚ وَلَهُنَّ
مِثۡلُ ٱلَّذِي عَلَيۡهِنَّ بِٱلۡمَعۡرُوفِۚ وَلِلرِّجَالِ عَلَيۡهِنَّ
دَرَجَةٞۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٢٢٨﴾

﴿224﴾ Do not make your oaths in the Name of Allah a hindrance from you doing good[373], being Mindful and amending affairs between people—verily Allah is All-Hearing, All-Knowing. ﴿225﴾ Allah will not hold you accountable for careless swearing ´by Him`[374], but He will hold you accountable for what your hearts have earned[375]—Allah is All-Forgiving, All-Forbearing. ﴿226﴾ Those who vow against their women, there shall be a waiting period of four months[376]. But if they go back ´on their oath`, then Allah is All-Forgiving, Most Merciful. ﴿227﴾ But if they are resolved on divorce, then Allah is All-Hearing, All-Knowing. ﴿228﴾ Divorced women must wait for three courses[377]. It is unlawful for them to conceal what Allah created in their wombs[378], if

373 That is, do not make your oaths in God's Name not to do something which is enjoined and commendable stop you from doing it because you fear that you will be breaking that oath. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

374 Unintentionally saying: "Yes, by God", or: "No, by God". (al-Bukhārī: 6663)

375 That is, a person intentionally lies and yet swears by God that he was telling the truth. (al-Ṭabarī, al-Saʿdī, al-Shinqīṭī)

376 This is the act of *īlā'*; vowing not to have intercourse with one's wife with the purpose of punishing her. Four months is the maximum time limit allowed for this state of affairs to go on. Otherwise, the husband who took such a vow needs to either get things back to normal, in which case he does not need to make up for breaking his vow and is forgiven by God, or else consummate divorce and not go on hurting his wife (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

377 *Thalāthata qurū'* is either three menstrual cycles, or three clean intervals after menstruation, in order to make absolutely sure that no pregnancy has taken place, before a divorced woman can remarry. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī, Ibn ʿĀshūr)

378 That is to conceal pregnancy during their waiting period (*ʿiddah*), with the intention of getting the divorce consummated.

ٱلطَّلَٰقُ مَرَّتَانِۖ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ
بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ مِمَّآ ءَاتَيۡتُمُوهُنَّ
شَيۡـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ فَإِنۡ
خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيۡهِمَا
فِيمَا ٱفۡتَدَتۡ بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ
وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾

´truly` they Believe in Allah and the Hereafter. Their husbands have more right to take them back if they ´truly` mean to mend matters[379]. For them ´women` is as much as there is ´expected` of them[380], as per what is ´socially` agreed[381]; men have a degree above them[382]—verily Allah is All-Prevailing, All-Wise. ﴿229﴾ Divorce is for two times[383]; either hold them in agreeably[384] or let ´them` go gracefully. It is unlawful to you ´men` to take back anything of what you gave them ´your wives`[385], unless they ´husband and wife` fear not upholding Allah's boundaries[386]; but if you[387] fear that they would not uphold Allah's

379 Should they wish to reconcile. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

380 Their rights and duties are the same as men's. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

381 The word, *maʿrūf* , lit. the known, translated here as socially agreed, is recurrent over the next few ayas that deal with marital affairs. Social laws that are in agreement with Islamic laws come to bear on settling disputes of marriage and marital life, but the judgment of this is left for people of good reason and thorough knowledge, given that they intend to safeguard the sanctity of this bond.

382 Al-Shinqīṭī is of the opinion that this is explained by aya 4: 34.

383 A man is only allowed to divorce his wife and have her back two times. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

384 By being kind and nice, in accordance to the agreed social norms, to them when they are under your roofs.

385 Dowry and gifts.

386 Here *ḥudūd Allāh* (God's boundaries) means His commands regarding marital rights. A wife who seeks divorce due to the fact that she does not feel affectionate towards, or just hates, her husband thus, in turn, alienates him by not fulfilling his rights, may compensate him for it. In this way he is allowed to take the money in exchange for conceding to her demand of divorce (c.f. al-Ṭabarī, Ibn Kathīr, al-Wāḥidī, al-Saʿdī, al-Shinqīṭī).

387 The ones who are brought to pass judgment on the case.

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا
غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ
إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ
يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ ٢٣٠ وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ
فَبَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ
سَرِّحُوهُنَّ بِمَعۡرُوفٖۚ وَلَا تُمۡسِكُوهُنَّ ضِرَارٗا
لِّتَعۡتَدُواْۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ وَلَا
تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوٗاۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ
عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ
يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ
شَيۡءٍ عَلِيمٞ ٢٣١

boundaries, she would not be sinning in ˊchoosing` whatever she redeems herself for[388]. These are the boundaries of Allah—whoever oversteps the boundaries of Allah is among the Transgressors. ﴿230﴾ But if he divorces her[389], she becomes unlawful for him unless she marries another husband. If he[390] ˊthen` divorces her, they will not be sinning to go back ˊto each other`[391]; should they know that they would uphold Allah's boundaries. These are the boundaries of Allah, which He makes clear to those who know. ﴿231﴾ If you divorce women ˊrevocably` and they complete their time[392], either hold them in agreeably or let them go agreeably. Do not hold them in[393] by way of hurt to transgress ˊagainst them`[394]; whoever does that will be doing himself injustice. Do not ridicule the Signs of Allah and remember the bounty of Allah and the Book and Wisdom that He sent down to you to caution you with, and know that Allah Knows everything.

388 That is giving the husband an agreed sum of the money she received from him as dowry or gifts, in order to make him divorce her.

389 For a third time. (al-Qurṭubī, Ibn Kathīr, al-Saʿdī)

390 The other husband.

391 Going back to her earlier husband if the divorce from her other husband is sealed.

392 Waiting period (ʿ*iddah*) as explained in the previous ayas.

393 Deciding to keep the wife and not consummate divorce.

394 To harm them by prolonging their agonizing waiting period, holding them back from marrying other husbands or forcing them into seeking separation and, in the process, compensate the current husband financially for it. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمْ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

﴿232﴾ If you divorce women ˹revocably˺ and they complete their time, do not ˹o guardians˺ forbid them to reunite with their husbands, should they agree between themselves in keeping with what is ˹socially˺ acceptable. With this are admonished those who Believe in Allah and the Last Day; this is more dignified for you and purer—Allah Knows and you do not know.

۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

﴿233﴾ Mothers[395] should nurse their infants for two complete years, ˹this is˺ for those who wish to fulfil ˹the complete term of˺ nursing. The one to whom the child was born[396], has to provide for them and clothe them, in keeping with what is ˹socially˺ acceptable; no soul should bear a burden that is beyond its capability. No mother should be made to suffer using her infant, nor should a father. The same is incumbent on the ˹father's˺ heir[397]. Should they ˹the father and mother˺ seek weaning ˹the infant˺, in agreement and by consultation between them, there is no sin on them[398]. If you want to hire a wet nurse for your infants,

395 The majority of the rightly-guided predecessors are of the opinion that "mothers" here means divorced mothers (c.f. al-Ṭabarī, Ibn Abī Ḥātim, Ibn ʿĀshūr).

396 The father.

397 In case of the death of the father, the person who takes over responsibility after him has to provide for the nursing mother in the same way. (al-Wāḥidī, Ibn Kathīr, al-Saʿdī)

398 That is if they come to an agreement to wean the infant before the two-year period of nursing has elapsed. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

then there is no sin on you if you pay what you agree on, in keeping with what is socially acceptable—be Mindful of Allah, and know that Allah is All-Seeing of what you do. ﴿234﴾ Those of you who pass away leaving behind wives, let them ´the widows` remain waiting for four months and ten days. When they finish their term[399], you are not to blame for what they ´choose to` do with themselves, in keeping with what is acceptable[400]—Allah is Knowledgeable of what you do. ﴿235﴾ You will not be sinning should you allude to a marriage proposal to women[401], or that you keep this to yourselves[402]. Allah knows that you will keep on thinking about them, but do not promise them secretly, unless you say what is acceptable[403], and do not tie the knot of marriage during the waiting period, ´but wait` until the term has elapsed. Know that Allah knows what you tell yourselves and be cautious of Him—know that Allah is All-Forgiving, All-Forbearing. ﴿236﴾ You will not be sinning should you divorce women whom you

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ
بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ
بِٱلْمَعْرُوفِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾ وَلَا
جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ
ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ أَنَّكُمْ
سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ
سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟
عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾ لَّا جُنَاحَ
عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ
تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ
قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ
حَقًّا عَلَى ٱلْمُحْسِنِينَ ﴿٢٣٦﴾

399 This waiting period is known as *ʿiddah*. During these four months and ten days the widow is not to get married. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

400 Both socially and Islamically acceptable.

401 The widowed and irrevocably divorced.

402 Having the intention.

403 That is only an implication of marriage during the waiting period is acceptable but not a direct statement of a marriage intention.

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ
إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ
ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟
ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾
حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ
وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾

did not touch ´yet` nor committed yourselves to by stating a sum ´of dowry`. Bestow on them, the well-off according to his means and the poor according to his means, in keeping with what is ´socially` acceptable[404]—this is a duty on the well-doers. ﴿237﴾ If you divorce them before touching them, but you committed yourselves to paying a sum ´of dowry` to them[405], ´pay them` half of what you committed yourselves to, unless they ´the wives` waive ´the due sum` or in whose hand the marriage knot[406] is waives ´it`. That you should waive is closer to Mindfulness, and do not overlook kindness among yourselves—verily Allah is All-Seeing of what you do. ﴿238﴾ Observe the Prayers[407] – and ´especially`

404 As a means of consolation it is a duty on the husband who divorces a woman before marriage is consummated, by getting in bed with her or stating a certain some of money as dowry, to give her a present which would, according to social norm, make it up for her. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

405 This is the ruling regarding the case of divorce that takes place before coupling has taken place between the divorcees, but in which the husband has already committed himself to paying a certain amount as dowry, thus showing his firm intention of marriage. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

406 The wife's representative.

407 The five mandatory daily Prayers (*al-Ṣlawāt al-khams*) (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr). Prayers are mentioned in the midst of marital affairs rulings, which are prone to be overlooked due to the hurtful and hard feelings they leave in their wake, to relate people to the Hereafter—the most constant reminder of which is Payer. Their observance of these rulings and not to "overlook kindness" among themselves is made surer by reminding them that they will be held accountable for their deeds in the Hereafter, which they should not be oblivious to. Prayer in another aya is a deterrent against overindulgence: "Verily Prayer admonishes against vileness and loathsome acts" (29: 45) (c.f. al-Samīn al-Ḥalabī, *al-Durr al-Maṣūn*, al-Biqāʿī, *Naẓm al-Durar*).

the middle Prayer[408] – and rise for Allah ´consistently` devoutly. ﴿239﴾ But if you become fearful[409], then ´perform Prayers whether you are` on foot or mounted, yet when your fears ease, mention Allah as He taught you that which you had no knowledge of. ﴿240﴾ Those of you who pass away leaving behind wives, let them ´state in a` will for their wives a maintenance for a year without expelling them ´from their homes`[410], but if they leave ´their homes` you are not to blame for what they ´choose to` do with themselves, in keeping with what is acceptable—surely Allah is All-Prevailing, All-Wise. ﴿241﴾ ´Likewise` for the divorced women a maintenance ´is due` in keeping with what is ´socially` agreed—this is a duty on the Mindful. ﴿242﴾ Like so, Allah explains to you His Signs[411] so that you might become aware ´of them`.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنتُمْ
فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ
وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِم
مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ
مِن مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾
وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

408 The third, middle Prayer, namely, *ṣalāt al-ʿAṣr*. This aya shows how particularly meritorious this Prayer is. (al-Samīn al-Ḥalabī, *al-Durr al-Maṣūn*, al-Biqāʿī, *Naẓm al-Durar*)

409 Of an imminent danger, enemies and the like, which will be cause enough for you not to perform Prayers in the given manner strictly (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

410 The majority of exegetes are of the opinion that the ruling of this aya was abrogated by aya 2: 234: *"Those of you who pass away leaving behind wives, let them* ´the widows` *remain waiting for four months and ten days."* (al-Naḥḥās, *al-Nāsikh wa al-Mansūkh*, Ibn Ḥazm, *al-Nāsikh wa al-Mansūkh*, Ibn Kathīr, al-Saʿdī)

411 In such a manner are the ayas that contain rulings and regulations clearly spelled out so that people become fully aware of them and apply them in their lives. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī)

﴿243﴾ Have you not seen those who fled their homelands in their thousands in fear of death, whereupon Allah said to them: “Die!” Then He brought them back to life[412]. Indeed Allah is bountiful to people, but most of them are thankless. ﴿244﴾ Fight ´then Believers` in the path of Allah and know that Allah is All-Hearing, All-Knowing. ﴿245﴾ Would there be one who loans Allah a comely loan[413], so that Allah would multiply it for him manifold—Allah tightens and loosens[414], and unto Him you shall return.

﴿246﴾ Have you not seen the notables among the Children of Israel, after ´the time of` Moses, when they said to a Prophet of theirs: “Point out a king for us so that we may fight in the path of Allah”. He said to them: “Would you then – should fighting be prescribed for you – not fight?” They said: “Why would we not fight in the path of Allah when we

* أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِمْ وَهُمْ
أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟
ثُمَّ أَحْيَـٰهُمْ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
وَقَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٢٤٤﴾ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا
فَيُضَـٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ
وَيَبْصُۜطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ
مُوسَىٰ ۘ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا
نُّقَـٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن
كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَـٰتِلُوا۟ ۖ قَالُوا۟ وَمَا
لَنَآ أَلَّا نُقَـٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا
مِن دِيَـٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ
تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٢٤٦﴾

412 Prophet Muhammad (ﷺ), and Believers at large, are told, in a very subtle, edifying manner, of the story of a certain people who, because of fear of annihilation, fled their town in droves, thus thinking that they would outdo God’s Will. In order to show them that they could not escape His Judgment and make them realize His bountiful favours, God took their lives to show them that He is capable of bringing about their worst fears, only then to give their lives back to them again.

413 *Al-Qarḍ al-ḥasan* is spending in the cause of Allah in expectation of nothing but of His reward. As much as Believers are encouraged to fight in the path of God and are strongly reminded that they cannot escape death, they are also encouraged to spend out of their wealth, not expecting any returns in the process, to arm the fighting Believers (c.f. Ibn ʿĀshūr) and are equally strongly reminded that God alone makes people rich or poor (c.f. 2: 261-262).

414 Making people rich or poor. (al-Ṭabarī)

were expelled from our lands and ´bereft of` our children[415]?" When fighting was mandated upon them, they took to their heels, except a few—Allah is surely All-Knowing of the unjust. ﴿247﴾ ´At that` Their Prophet said to them: "Allah has pointed out Ṭalūt[416] as a king for you". They said: "How come he becomes a king over us when we are more deserving of kingship than him; he ´even` has no vast wealth?" He said: "Allah has favoured him above you and made him deeply knowledgeable and physically imposing". Allah grants kingship to whomever He wills—verily Allah is All-Encompassing, All-Knowing. ﴿248﴾ Their Prophet said to them: "The sign of his ´rightful` kingship is that the chest[417] comes to you and in it there is tranquillity from your Lord and remnant ´relics`[418] of what was left by the house of Moses and the house of Hārūn ´Aaron`, carried by angels. Surely this is ´enough as` a sign for you, that is if you are ´true` Believers". ﴿249﴾ When Ṭalūt pulled ahead with the soldiers, he said to them: "Allah will test you

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ
ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ
يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ
عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ
وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ
عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ
مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ
سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ
ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾
فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ
ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ
مِنِّى وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّىٓ إِلَّا مَنِ
ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ إِلَّا
قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ
ءَامَنُوا۟ مَعَهُۥ ۙ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ
بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ

415 Their women and children were taken captive by their enemies. (al-Wāḥidī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

416 Believed to be the Biblical King Saul.

417 *At-Tābūt* is said to be the Ark of the Covenant.

418 These are believed to be Moses' (ﷺ) staff and some broken Tablets. (al-Ṭabarī, al-Saʿdī)

غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ
مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾ وَلَمَّا بَرَزُوا۟ لِجَالُوتَ
وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا
وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٥٠﴾
فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ
جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ
وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ
بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ
ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾

with a river. Whoever drinks of it is not one of mine. But whoever does not taste it, is of mine, excepting one who scoops a handful". They drank ´their fill` of it but a few of them. When he crossed it, along with those who Believed with him, they said: "We have no power today against Jālūt[419] and his soldiers". ´But` Those who are sure that they will be meeting Allah said: "How many a time has a small company vanquished a multitudinous one with Allah's permission! Verily Allah is with the steadfast". ﴿250﴾ When they made themselves seen to Jālūt and his soldiers, they said: "Our Lord! Pour steadfastness on us, make firm our feet[420] and grant us victory over the unjust people". ﴿251﴾ They defeated them with Allah's permission; Dawūd ´David` killed Jālūt and Allah gave him kingship and Wisdom[421] and taught him of whatever He willed[422]. Had it not been for people pushing each other ´back and forth`[423], the land would have gone to ruins. But Allah is

419 Believed to be the Biblical Goliath.

420 Make us stand firm.

421 Prophethood. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

422 All sorts of knowledge and how to make body armour (c.f. 21: 80). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

423 That people are engaged in an eternal struggle between right and wrong, good and evil, is known as *sunnat al-mudāfaʿah*, lit. the cannon of scuffle. God would not let evil prevail entirely without it being constantly challenged, otherwise Earth would become a ruinous, non-habitable planet (c.f. al-Wāḥidī, *al-Wajīz*, Ibn ʿAṭiyyah, al-Saʿdī, Ibn ʿĀshūr).

Favourable to all beings. ﴿252﴾ These are the Signs of Allah, We recite them for you with truth—indeed you are ´one` of the Messengers. ﴿253﴾ Those Messengers, We favoured some of them above others: among them are some to whom Allah spoke ´directly`[424]; and some of them He raised degrees[425]. We granted Jesus, son of Mary, the clear ones[426], and bolstered him with the Holy Spirit[427]. Had Allah willed, those who came after them[428] would not have fought among each other, after the clear ones[429] that came to them. But they differed; some of them Believed while some of them Denied. Had Allah willed, they would not have fought among each other, But Allah does what He wills.

تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٢٥٢﴾ تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

﴿254﴾ You who Believe! Spend of what We provided for you before a Day comes, when there will not be trading, nor bonds or intercession[430]—indeed the Deniers are the unjust ones.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾

424 God spoke directly to Moses (ﷺ) (c.f. 4: 164).

425 They were raised in rank to higher levels than the others like Prophet Muhammad (ﷺ). (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī)

426 Miracles and the Evangel. (al-Ṭabarī, Ibn Kathīr, Ibn ʿĀshūr)

427 Archangel Gabriel (ﷺ).

428 Succeeding generations.

429 God's Signs: miracles and Divine Writs, which are cause enough for them all the Believe.

430 The Day of Judgment on which no money, connections, or power of persuasion would avail a wrongdoer; only Divine Justice prevails. C.f. 2:48 and 2:122.

﴿255﴾[431] **Allah, there is no god but Him[432], the Ever-Living[433], the All-Sufficient[434]; neither drowsiness nor sleep overtakes Him[435]; to Him belongs what is in the Heavens and Earth[436]. Who is it, that is ´so daring` to intercede with Him without His permission![437] He knows what is there in front of them and what is there behind them[438], but they know nothing of His Knowledge, except what He wills.**

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ
سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ
يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ
بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ
ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥

431 This aya is known as *Āyat al-Kursī*, lit. Aya of the Footstool. It is the single greatest aya in the Grand Qur'an. Ubayy ibn Kaʿb (ﷺ) narrated that The Prophet (ﷺ) once asked him: "Abū al-Mundhir, do you know which one of the ayas of the Book of Allah is the greatest?" …. I said: ﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ﴾ (*Allah, there is no god but Him, the Ever-Living, the All-Sufficient*)". He beat my chest and said: "By Allah, may knowledge be joyous to you Abū Al-Mundhir!" (Muslim: 810). It is considered thus because it details the Attributes and Divine Characteristics of the God Who is truly worthy of worship: unlimited with regards to knowledge (omniscience), power (omnipotence), and existence (omnipresence). Any god would have to fulfil all these criteria to be truly worthy of worship. Among the virtues of this aya is that whoever recites it before sleeping, no devil will come near him until he wakes up, and he will be safeguarded by God's guardianship (al-Bukhārī: 2311).

432 There is no god worthy of worship except Allah/God.

433 His Life is the perfect Life: it was not preceded by non-existence nor will it be followed by annihilation (c.f. 25: 58); and it entails all the characteristics of perfection. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

434 Self-sufficient; He is free from want of help or assistance. He is also in charge of the affairs of all others besides Him. Without Him, they will all go to ruins (c.f. 30: 25). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

435 Dozing off and falling asleep are but normal to all creation that are inherently frail, but they are unbecoming of God the Ever-Living Sustainer of the universe.

436 He is the Sole and Real Owner of the universe, thus none is worthy of worship except Him. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

437 Not like any sovereign with whom people, especially his inner circle close aides and kith and kin, dare to intercede with relying on his need of them, for God is free from need of help or assistance.

438 He is in full knowledge of the past, present and future of all His creations. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī)

His Footstool[439] **encompasses the Heavens and Earth, and He is not taxed by maintaining them**[440]**—He is the Most High, the Most Great.** ﴿256﴾ There is no coercion in religion[441]; guidance has been set ´clearly` apart from error. Whoever renounces false idols[442] and Believes in Allah, has ´indeed` held tight to the surest of ties[443]; there is no undoing it—Allah is All-Hearing, All-Knowing. ﴿257﴾ Allah is the Ally of the Believers; He delivers them from darkness into light[444].

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ
فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ
ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦ ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ
يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ
كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم
مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٥٧

439 According to Ibn ʿAbbās (ﷺ), *al-Kursī* is "the Footstool", where Allah's Feet are put, without likening Him to any of His creation; *"Nothing is like Him; He is the All-Hearing, All-Seeing"* (42: 11). It is a separate creation to the *ʿArsh,* the Throne*,* and is smaller in size. Al-Qurṭubī commenting on *al-Kursī* says in his *tafsīr*: "Prophetic narrations bear evidence that *al-Kursī* is a great creation in front of the Throne and the Throne is greater than it."

440 God Almighty's power and capability are inexhaustible.

441 A great Islamic principle that no one is to be coerced to Believe, as both right and wrong have been clearly demarcated for those of good reason to see. The choice of which one to follow is left to the person, but the duty of the Believers is to make sure that people know what is right and what is wrong. Ibn ʿĀshūr (*Al-Taḥrīr wa Al-Tanwīr*, 2: 499) opines that this aya immediately follows *Āyat al-Kursī* for a good reason. He has it that: "…all that the previous aya contains of the clear proofs of the Oneness and Greatness of the Creator, and the purgation of God*liness* from all the impurities that other nations plagued it with, would surely lead those of good reason to accept this religion ´Islam` whose precepts are quite clear and dictates are upright, willingly without coercion or compulsion".

442 *Aṭ-Ṭāghūt* is everything with regards to which people exceed proportionate limits be it worshipped, followed or obeyed. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, al-Shinqīṭī)

443 A metaphorical tie (or handle) that gives grip to the rope that leads to Allah, i.e. Islam (c.f. al-Bukhārī: 3813, Muslim: 2484).

444 The one whose Ally is none but the Almighty God Himself, is helped, supported and guided by Him. He enables him to walk further and further on the surest road to certitude leaving behind the darkness of loss and breaking through the veils of doubts and vain desires (for which the original Qur'anic the intensive plural *ẓulumāt* (lit. multiple darkness*es*) is applied). The light of Belief and certainty will become manifest to him, he will be given the empowering faculty

´But` Those who Deny, the allies of whom are the false idols; they take them out of light into darkness[445]—these are the company of the Fire, therein they abide forever.

﴿258﴾ [446]Have you not seen the one[447] who argued with Ibrāhīm about his Lord, ´only but` that Allah gave him kingship[448]. When Ibrāhīm said: "My Lord is the One Who gives life and causes death". He said: "I give life and cause death!"[449] Then Ibrāhīm said: "Then Allah brings the sun out from the East; bring it ´you` out from the West!" The Denier was dumbstruck—surely Allah does not guide[450] the unjust ones.

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

of discernment, he will ever-elevate to the highest ranks of Belief, and his heart will see for real the truth of things (c.f. 47: 17). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr, al-Shinqīṭī)

445 The greatest ally of the misguided is none other than Satan himself. He would throw them into the bottomless pit of loss, draw them step by step into Denial and misguidedness until the clouds of darkness thicken around them to the extent that they would be able to see nothing beyond, especially the light of Belief and its evident signs (c.f. 4: 116-121, 24: 39-40). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

446 Ayas 258-260 give tangible examples of how God delivers the Believers from darkness into light (c.f. Ibn ʿĀshūr). Such examples fall very much in line with this sura's main theme: to establish firm Belief.

447 He is said to be the Biblical King Nimrod.

448 Such is the nature of despots when gone unchallenged for extended periods of time, they become so megalomaniac that they think that they are God Himself. The Qur'an also speaks of Pharaoh who said to his people: *"I am your Lord, Most High"* (79: 24).

449 Citing his power over people's fates and lives (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

450 God does not aid with His guidance those whose hearts are bent on Denial. Were they really in search of the truth, God would surely have lead them to the right path. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ
فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ
لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل
لَّبِثْتَ مِاْئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ
لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ
ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ
نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ
لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٢٥٩﴾ وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ
تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ
أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

﴿259﴾ [451]Or like the one who came upon a town deserted and gone to rack and ruin; he said ´wondering`: "How will Allah restore this to life after its death!"Allah made him die for a hundred years then He brought him back. He ´Allah` said: "How much ´time` did you stay?" He said ´guessing`: "A day or part of it!" He ´Allah` said: "Nay, but you stayed for a hundred years. Look then at your food and drink it has not become putrid. ´But` Look at your donkey – We will make you a Sign to people – see the bones how We splice them together and clothe them with flesh". When he was sure, he said: "I know ´for certain` that Allah is Able over everything". ﴿260﴾ ´Or` When Ibrāhīm said: "My Lord, show me how you bring the dead to life". He ´Allah` said: "Did you not Believe!" He said: "Beyond doubt! But that so that my heart will be reassured"[452]. ´To this he was

451 The pervious episode was to prove God's Lordship (*Ulūhiyyah*) but this one and the next one will be to show God's ability to resurrect (*baʿth*) His creation and to further prove that God alone is "the One Who gives life and causes death". (Ibn ʿĀshūr)

452 The Patriarch of Prophets, Abraham, had no doubt whatsoever in his mind about God's ability to resurrect the dead. This is what the Prophet (ﷺ) implied by saying: "We are more likely to doubt than Ibrāhīm" (al-Bukhārī: 4537, Muslim: 151), when he heard that people said Abraham doubted. Scholars are of the opinion that Abraham wanted to reach the highest rank of knowledge, the so-called "concrete certitude" (*ḥaqq al-yaqīn*), which comes with actually seeing and living through an experience (c.f. al-Wāḥidī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr). Ibn al-Qayyim has it that: "Knowledge is of three ranks: firm knowledge (*ʿilm alyaqīn*) which comes with receiving news, then what is being told becomes evident to the sight and heart and knowledge becomes exact knowledge (*ʿayn al-yaqīn*), when it is touched and felt it becomes concrete certitude (*ḥaqq al-yaqīn*) (*Madārij al-Sālikīn*, 1: 469). So Abraham, the beloved of God, knowing that God was likely to grant him his wish, wanted to actually see resurrection in action.

replied` “Take you then four birds, hold them to you (and cut them to pieces[453]), then, on every mountain, put a portion of them. Then call them and they will come hurrying to you. And know that Allah is All-Prevailing, All-Wise”.

﴿261﴾ [454]The similitude of those who spend their wealth in the cause of Allah, is that of a grain ´when planted, out of` which sprouts seven ears; in every ear there are one hundred grains—Allah multiplies for whom He wishes[455], Allah is All-Encompassing[456], All-Knowing. ﴿262﴾ Those who ´sincerely` spend their wealth and do not thereafter mar what they spend with taunts and hurt[457]; theirs is their ´great` reward with their Lord—they will have neither fear nor will they grieve.

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ
كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ
سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن
يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١ ٱلَّذِينَ يُنفِقُونَ
أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتۡبِعُونَ مَآ
أَنفَقُواْ مَنّٗا وَلَآ أَذٗى لَّهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ
وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٢٦٢

453 In accordance with Al-Ṭabarī , Ibn Kathīr, al-Saʿdī citing many scholars.

454 Spending in the cause of God in the manner and decorum detailed below is one of the greatest signs that a person truly Believes in resurrection and the Hereafter. Had he not firmly Believed, he would not have spent his livelihood thus (c.f. al-Tawḥīḍī). Such a call to engaging in charity sums up the morale behind stories of resurrection and not living only for this world.

455 This is due to the fact that spenders do not all have the same degree of sincerity, what they spend also differs in quality and usefulness and how much a charity is needed also determines its worth. (Al-Ṭabarī , Ibn Kathīr, al-Saʿdī)

456 *Wāsiʿ*, lit. Outspread; that is His Generosity is outspread and wide open and no one should think that such a plentiful reward is an exaggeration. (Al-Ṭabarī , Ibn Kathīr, al-Saʿdī)

457 They give charity out willingly without constantly reminding people and badgering them about it and thus hurt them psychologically.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ
يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ
وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا
يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا
يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾ وَمَثَلُ ٱلَّذِينَ
يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن
لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٦٥﴾

﴿263﴾ Kind words and forgiveness[458], is better than a charity which is followed by hurt—Allah is Free of Need, All-Forbearing. ﴿264﴾ You who Believe, do not render your charity void with taunts and hurt, like the one who spends his wealth to show off to people, while Believing not in Allah and the Last Day. His similitude is of a smooth rock on which there is dust, when heavy downpour hits it, it is left bare[459]; they can hold in naught of what they have earned[460]—Allah does not guide those who Deny[461]. ﴿265﴾ And the similitude of those who spend their wealth seeking the Pleasure of Allah and believing firmly ´in His reward`, is that of a garden on a mound[462] ´when` touched by a downpour, it gives its yield twofold; if no heavy rain falls on it, then a ´mere` drizzle ´would suffice`—Allah is All-Seeing of what you do.

458 People of benevolence are enjoined to be patient and speak kindly to those who seek assistance from them overlooking the discomfort they might have been caused in the process.

459 Soilless and barren unable to grow plants.

460 Their insincere spending “in good faith”, with which they thought they earned reward, will be blown out into nothingness. They will have no harvest to reap in the Hereafter.

461 Due to their insincerity.

462 Gardens, farms and thickets which are on elevated ground are more fertile than lower ones due to the fact that their rich soil mostly remains intact because it does not get depleted and swept away by running water or streams; such gardens are also more exposed to the wind which results in easier pollination and are much more exposed to the sun, the source of light. This is the analogy God draws of the charity of the sincere. No matter how much it is, it grows and prospers. (Al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ
وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا
مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ
ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ
فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا
لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ
تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾ ٱلشَّيْطَٰنُ يَعِدُكُمُ
ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم
مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾

﴿266﴾ [463]Would one of you wish to have a garden of palm trees and grapevines, through which rivers flow; in it he has all sorts of crops. He gets hit by old age while having ´only but` feeble descendants[464], then it ´the garden` gets struck by a whirlwind in which there is fire, and it gets burned up. Thus Allah expounds the Signs for you so that you might contemplate. ﴿267﴾ You who Believe, spend out of the best of what you have earned and what We brought out of earth for you[465]; and do not aim for the worthless of it to spend ´in charity`, while you ´yourselves` would not take it unless ´disdainfully` with closed eyes—know that Allah is Free of Need, All-Praiseworthy. ﴿268﴾ Satan promises[466] you poverty, and incites

463 Here is a third parable demonstrating the three states of givers: the Deniers, the sincere Believers, and the ones who Believe, yet they follow their charity by taunting and hurt the feelings of the receiver, thus rendering their charity "void" (2: 246) (c.f. Ibn ʿĀshūr). They give out in charity and gain tremendous reward for it but it gets hit by the devastating whirlwind of tormenting the needy and burns all down to dust. When it is time to reap the harvest of the wealth spent in "good" deeds, a time when it is most needed, that the owner being too old and infirm and his dependents are very young and helpless, just like this imaginary garden, it gets swept away overnight and they will be left with nothing but sorrow. On the Day of Judgment they come to their Lord having earned nothing for their charity (c.f. Al-Ṭabarī , Ibn Kathīr, al-Saʿdī).

464 His dependents are in much need of this garden of their father's and, being weak and helpless, cannot restore it to its former glory, especially that their father is old and infirm. Desperate indeed is their state!

465 Crops and minerals (gold, silver and the like). (Al-Ṭabarī , Ibn Kathīr, al-Saʿdī)

466 Intimidates people with poverty if they spend their money in charity. (Al-Ṭabarī , Ibn Kathīr, al-Saʿdī)

you to immorality[467]. And Allah promises you forgiveness by Him and abundance—verily Allah is All-Encompassing, All-Knowing. ﴿269﴾ He ´Allah` gives wisdom[468] to whoever He wishes; whoever is given wisdom, has been endowed with plentiful goodness—none will contemplate except those of good reason. ﴿270﴾ Whatever ´charity` you spend or vow[469] you make, Allah knows about it—the wrongdoers have no aides[470]. ﴿271﴾ Should you make your charity public, all well and good it is ´indeed`, but that should you conceal it and give it to the poor is better for you[471] and ´Allah` will atone some of your sins ´for it`—Allah is Knowledgeable of what you do.

يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ
فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ
أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ
أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ
وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن تُبْدُوا۟
ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا
وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

467 *Al-faḥshā'* signifies all bad and immoral deeds. Ibn al-Qayyim says: "Exegetes unanimously agree that *al-faḥshā'* here means *miserliness*" (*Ṭarīq al-Hijratayn*, p. 375).

468 Spending in the cause of God, seeing the rewards that are in store for these who engage in such charitable acts, is practical wisdom. (Al-Ṭabarī , Ibn Kathīr, al-Saʿdī)

469 *Nadhr* is vowing to make obligatory for oneself that which is not, usually in return for a Godly favour. For example feeding a number of destitutes for getting married.

470 Those who withhold from giving out what is due, fulfilling their vows, or that their spending and vows are in contradiction to what pleases God, will not be spared God's Punishment. (Al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Saʿdī)

471 Observing secrecy while giving out voluntary, non-prescribed charity, in particular (al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah), to the poor is better than making it public because it saves the receiver's face in a dignified way and is closer to sincerity on the part of the giver (c.f. Al-Ṭabarī , Ibn Kathīr, al-Saʿdī). Among the seven categories of people who will be sheltered under the Shade of God's Throne, on the Day of Judgment, when there will be no other shade except it, is: "… a man who gives out a charity making it secret, so much so that his left hand would not know how much ´or what` his right hand spent." (al-Bukhārī: 1423, Muslim: 1031)

﴿272﴾ [472]It is not ´incumbent` for you ´Prophet` to guide them[473], but Allah guides whoever He wills. Whatever good you spend is for your ´own` selves. You ´should not` spend except seeking Allah's Face[474]. Whatever good you spend will be paid back fully to you, and you will not be wronged[475].

۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ
يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ
وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ
إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

472 Ibn ʿAbbās (ﷺ) explains this aya as such: "He ´The Prophet (ﷺ)` used to command us not to give out charity except to Muslims until this aya was revealed. After it, he commanded us to give charity to whoever asks for it, no matter what religion they follow" (Ibn Abī Ḥātim). He further explains that the reason behind the revelation of this aya was that Muslims were of two minds about giving out charity to their Denying relatives and when they asked the Prophet (ﷺ), he gave them permission and this aya was revealed (al-Bazzār: 5042, al-Ṭabarānī: 12403, al-Wādiʿī, *al-Ṣaḥīḥ al-Musnad*: 630). Asmā' bint Abī Bakr (ﷺ), was visited by her Denying mother, during a truce with Quraysh. She sought the Prophet's permission to give out a charity to her mother and he allowed her (al-Bukhārī: 5979, Muslim: 1003). Abū Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: "A man said: "I shall give out a charity this night!" He went out with it and put it in the hand of a prostitute. When the morning came people started talking ´wondrously` saying: "A charity was given to a prostitute!" The man said: "Thank you God, a prostitute! I shall give out a charity!" He went out with it and put it in the hand of a rich man. When the morning came people started talking ´wondrously` saying: "A charity was given to a rich man!" The man said: "Thank you God, a rich man! I shall give out a charity!" He went out with it and put it in the hand of a burglar. When the morning came people started talking ´wondrously` saying: "A charity was given to a burglar!" The man said: "Thank you God, a prostitute, a rich man and a burglar!" Then he was approached and it was said to him: "As for your charity, it has been accepted; the prostitute might use it to give up her profession, the rich man might reflect and take to giving out of his wealth and the burglar might give up his thieving." (Muslim: 1022). The morale of the aya is to encourage Believers to spend out in charity sincerely and in good faith, seeking only God's pleasure no matter who the receiver of that charity is.

473 The Prophet's mission was indeed to guide people to the right path of God. Guidance here does not denote that of directing people to or showing them the right path (*hidāyat al-irshād*), but that of making them actually follow that path (*hidāyat tawfīq*). This kind of guidance is left to God alone. (c.f. al-Ṭabarī, al-Wāḥidī, al-Saʿdī).

474 You are the ones who will actually benefit from it, first and foremost, should you be truly sincere and seeking only God's Pleasure and aiming to enter Paradise to actually see God's Most Beautiful Face, which is the greatest Bounty ever. (al-Wāḥidī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī)

475 Neither cheated nor defrauded and you will be rewarded for it precisely. (al-Wāḥidī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī)

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ
ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم
بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا
تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾
ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوا۟ لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوا۟ ۗ وَأَحَلَّ

﴿273﴾ ´Give out` To the poor who are wholly wrapped up in the path of Allah[476]; ´as` they cannot move about the land. The ignorant thinks them well-off because of their reticence[477]; you will know them by their signs—they do not beg of people importunately. Whatever good you spend, Allah is All-Knowing of it. ﴿274﴾ Those who spend their wealth ´in charity` by day and night, secretly and openly, theirs will be their reward from their Lord, they will have neither fear nor will they grieve[478].

﴿275﴾ ´While` Those who devour usury[479] will only rise up in a way similar to that who is touched by the devil[480]. That for saying:

476 Although honest charity can be given to anyone, but the most deserving of which are the Believers who are poor as a result of them dedicating themselves to the worship of God and are as a result held back from earning their living (al-Rāzī, al-Biqāʿī, *Nadhm al-Durar*). Some great exegetes are of the opinion that these are the ones who are caught up fighting in the cause of God and thus cannot be left to engage in other worldly matters (al-Ṭabarī, Ibn al-Qayyim, *Ṭarīq al-Hijratayn*, p. 377, al-Saʿdī)

477 Holding back from begging.

478 They will be saved from trepidation of the future and sorrow over the past, i.e. they will attain what they desire and be spared from what they apprehend. (Ibn Kathīr, al-Saʿdī)

479 *Ribā*, a recurrent theme in the Qur'an, is a financial transaction in which the lender loans money out and in return gets the principal capital plus interest. Whereas giving out money in charity is strongly encouraged, as seen in these ayas, usury is considered one of the seven cardinal sins (*al-sabʿ al-mūbiqāt*) in Islam, because it cuts against the grain of the true Believing spirit as expounded in the Qur'an; it entails exploitation of the economically vulnerable by the strong and resourceful.

480 The image given here, that of a person possessed by the devil staggering while standing and walking unsteadily as they get resurrected for the Day of Judgment,

ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ فَمَن جَآءَهُۥ مَوۡعِظَةٞ
مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى
ٱللَّهِۖ وَمَنۡ عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ
فِيهَا خَٰلِدُونَ ٢٧٥ يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي
ٱلصَّدَقَٰتِۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ٢٧٦
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ
ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ أَجۡرُهُمۡ عِندَ
رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٢٧٧

"Trade and usury are the same"; Allah has made trade lawful, and He made usury unlawful. Whoever gets a warning from His Lord and detests[481], for him what is gone is gone, and Allah will decide His case[482]. Whoever backtracks[483], these are the company of the Fire, therein they abide forever[484]. ﴿276﴾ Allah extirpates usury[485] and fosters[486] charities—Allah likes not every tenacious Denier, ´wonted` committer of sins. ﴿277﴾ Those who Believe, do good deeds, keep up the Prayer, give out the prescribed alms, theirs will be ´justly` their reward from their Lord, they will have neither fear nor will they grieve[487].

is meant to drive people away from such a transaction out of repulsion. It is also a just requital because it mimics the state of insatiable lust for money that possessed them in life making them declare lawful what is not, thus twisting the laws ordained by God (c.f. al-Ṭabarī, Ibn ʿAṭiyyah, Ibn Kathīr, al-Saʿdī).

481 Halts dealing in such a transaction.

482 Judging by his intentions and motives. (al-Ṭabarī, Ibn Kathīr, al-Baghawī)

483 Goes back to dealing in usury knowing how sinful it is. (al-Ṭabarī, Ibn Kathīr, al-Baghawī)

484 Rebellious, sinning Believers will not stay in Hellfire indefinitely, but they will abide in it for a very long period of time and as much as it takes to cleanse them from their sins. (Ibn ʿAṭiyyah, al-Saʿdī)

485 One way to interpret this is that God would not bless or prosper the money gained through such an immoral transaction (c.f. 30: 39). (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

486 *Yurbī* (lit. to grow and cultivate translated he are foster) is semantically related to *ribā* (usury; originally meaning "increase"). It is used strategically here by way of correcting this misnomer, showing what blessed investment, which is likely to grow and flourish, really is, namely charity (c.f. 2: 245). Abū Hurayrah narrated that the Prophet (ﷺ) said: "Whoever gives in charity the equal of a date ´of palm` from a good source –Allah only accepts what is good– Allah will receive it with His Right Hand. Then He will nurture it for him as much as one of you cares for his young foal, until it becomes as big as a mountain." (al-Bukhārī: 1410). Charity is described in the Qur'an as a trade with God that would not go to ruins (c.f. 35: 29).

487 C.f. 2: 274 above.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا
بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٧٨ فَإِن لَّمۡ
تَفۡعَلُواْ فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن
تُبۡتُمۡ فَلَكُمۡ رُءُوسُ أَمۡوَٰلِكُمۡ لَا تَظۡلِمُونَ
وَلَا تُظۡلَمُونَ ٢٧٩ وَإِن كَانَ ذُو عُسۡرَةٖ
فَنَظِرَةٌ إِلَىٰ مَيۡسَرَةٖۚ وَأَن تَصَدَّقُواْ خَيۡرٞ لَّكُمۡ
إِن كُنتُمۡ تَعۡلَمُونَ ٢٨٠ وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ
فِيهِ إِلَى ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ
وَهُمۡ لَا يُظۡلَمُونَ ٢٨١

﴿278﴾ You who Believe, be Mindful of Allah and relinquish what is left of ´outstanding` usury[488], if you are ´really` Believers. ﴿279﴾ But if you do not do so, then be warned of a war by Allah and His Messenger. But if you give ´usury` up, ´duly` yours is your principal ´capital`—you will not do wrong nor will you be wronged[489]. ﴿280﴾ But if he ´the indebted` is ´financially` constrained, then ´grant him` a deferral until a time of ease ´for him`. But that you shall remit ´the debt as` charity is better for you, if only but you knew[490]. ﴿281﴾ Be Mindful of a Day on which you shall be returned to Allah and every soul shall be paid in full what it earned—they will not be wronged.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ
أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ
كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ كَاتِبٌ أَن يَكۡتُبَ

﴿282﴾[491] You who Believe, when you enter into a debt ´agreement` for a specified term, then write it down; and let a scribe, write it down between you even-handedly. Let

488 The remaining usurious interest due for transactions conducted before usury was declared unlawful. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

489 Not doing wrong by receiving interest and not being wronged against by preserving your principal capital in full. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

490 Abū Qatādah (ﷺ) narrated that the Prophet (ﷺ) said: "Whoever is hopeful that Allah would spare him the hardships of the Day of Judgment, then let him grant deferral to a constrained indebted, or relieve him ´altogether`." (Muslim: 1563)

491 This is known as *āyat ad-Dayn*, the aya of Debt, and it is the longest aya in the Qur'an. It rounds off and explains, just in as much details, the preceding discourse about financial dealings: charity, encouraging Believers to be ever-ready to help the needy and come to their aid; usury, warning them against exploiting people's weaknesses; and now debt, ensuring that it is minutely written down and sealed off (c.f. Ibn ʿĀshūr).

كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡۚ وَلۡيُمۡلِلِ ٱلَّذِي
عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ
مِنۡهُ شَيۡـٔٗاۚ فَإِن كَانَ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ سَفِيهًا
أَوۡ ضَعِيفًا أَوۡ لَا يَسۡتَطِيعُ أَن يُمِلَّ هُوَ فَلۡيُمۡلِلۡ
وَلِيُّهُۥ بِٱلۡعَدۡلِۚ وَٱسۡتَشۡهِدُواْ شَهِيدَيۡنِ مِن
رِّجَالِكُمۡۖ فَإِن لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ
وَٱمۡرَأَتَانِ مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ
إِحۡدَىٰهُمَا فَتُذَكِّرَ إِحۡدَىٰهُمَا ٱلۡأُخۡرَىٰۚ وَلَا
يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسۡـَٔمُوٓاْ أَن
تَكۡتُبُوهُ صَغِيرًا أَوۡ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمۡ
أَقۡسَطُ عِندَ ٱللَّهِ وَأَقۡوَمُ لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا
تَرۡتَابُوٓاْ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةٗ تُدِيرُونَهَا
بَيۡنَكُمۡ فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَلَّا تَكۡتُبُوهَاۗ
وَأَشۡهِدُوٓاْ إِذَا تَبَايَعۡتُمۡۖ وَلَا يُضَآرَّ كَاتِبٞ
وَلَا شَهِيدٞۚ وَإِن تَفۡعَلُواْ فَإِنَّهُۥ فُسُوقُۢ

no scribe refuse writing as Allah has taught him[492]; let him write and let the one who owes the right[493] dictate; and let him be Mindful of Allah, his Lord, and not hold in any of it[494]. But if the one who owes the right is incompetent[495], weak[496], or cannot dictate[497], then let his agent[498] dictate fairly. Call in to witness ´the agreement` two of your men-folk; but if not two men then ´be it` one man and two women whom you approve of as witnesses; perchance one of them ´women` slips up, the other would remind her. Let no witnesses refuse when asked ´to bear witness`. Do not be weary of writing it[499] down, be it small or large, marking its specified term. This[500] is fairer before Allah, surer for upholding testimony[501], and more likely to eliminate doubtfulness; unless that it is an

492 Being learned is a great favour from God.

493 The debtor, to underline his full awareness and commitment to settle the debt. (al-Saʿdī)

494 That is not confessing the whole sum of the debt.

495 The great student of Ibn ʿAbbās (ﷺ), Mujāhid (quoted in al-Ṭabarī), is of the opinion that *al-safīh* here is one who is not informed enough to know how to dictate such a legal deed in the correct manner.

496 Young or frail. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

497 Unable to articulate because of a temporal or permanent impairment. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

498 The one in charge of his affairs. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

499 The agreement.

500 Writing debts down.

501 That you should not doubt the truthfulness of a testimony. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

immediate trade ´transaction` that you run among yourselves; then you will not be guilty of sin that you do not write it down, yet bring in those who bear witness when you engage in trade; let no harm come to ´or be caused by` either scribe or witness, should you do this, then this is transgression on your part; be Mindful of Allah; Allah teaches you—Allah is All-Knowing of everything. ﴿283﴾ If you are on a journey, and you could not find a scribe, then pledges[502] ´should be` handed in; ´but` if you trust each other[503], let the one who is trusted fulfil his trust and Be Mindful of Allah, his Lord. Do not withhold testimony[504]; whoever withholds it, then his heart is sinful—Allah is All-Knowing of what you do.

بِكُمُ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ
بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾ ۞ وَإِن كُنتُمْ عَلَىٰ
سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ
أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟
ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

﴿284﴾ To Allah belongs all that is in the Heavens and Earth. Should you reveal what lurks within your souls[505] or hide it, Allah will hold you accountable for it[506]; He then

لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟
مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم
بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ

502 A deposit of personal property as security for the debt which is liable to forfeiture in the event of default failure (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

503 That is both parties trust each other enough not to write a deed, bring witnesses, or exchange bonds.

504 In the case that the indebted fails to honour his word and denies the debt, anyone who witnessed the deal has to come forward and say the truth.

505 The thoughts that go on in one's mind.

506 God favoured the Believing community by not holding them to accounts for the thoughts that go on in their minds, unless they carry them out into action. Abū Hurayrah narrated that the Prophet (ﷺ) said: "Allah will not hold my nation accountable for internal dialogue ´, the thoughts that go on in their minds`, unless they speak it out or bring it into action." (al-Bukhārī: 2528; Muslim: 127)

absolves whom He wishes and Punishes whom He wishes—surely Allah is Able over everything. ﴿285﴾ [507]**The Messenger Believes in what was sent down to him by His Lord as do the Believers; they all Believe in Allah, His angels, Books, Messengers – "We make no distinction between His Messengers" ´they say` – and they say: "We listen and we obey. Your forgiveness, our Lord ´we beseech`; to you is ´our` return". ﴿286﴾ Allah would not charge a soul with that which it cannot bear; to it belongs what it earned and against it is held what it has committed. ´We pray to you` "Our Lord, do not charge**

وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ ٱلرَّسُولُ
بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ
ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا
وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾
لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن
نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ
إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن
قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ
وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا
فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

507 About the virtue of these two last ayas of *al-Baqarah*, Ibn ʿAbbās (ﷺ) narrated that: "While Gabriel was sitting with the Prophet (ﷺ), he heard a creaking sound from above, lifted his head and said: "This is a Heavenly door. It has been opened today and never ever has it been opened before". Then an angel descended to Earth through it. He ´Gabriel` said: "This is an angel who has descended to Earth and never ever has he descended before". The angel greeted them and said: "I bring you glad tidings of two lights that you are given and never have they been given to any Prophet before you: *Fātiḥat al-Kitāb* ´The Opening of the Book` and the endings of *al-Baqarah*. You shall never recite a letter of any of them without your prayer being answered." (Muslim: 806). Also ʿUqbah Ibn ʿĀmir (ﷺ) narrated that the Prophet (ﷺ) said: "Whoever recites the last two ayas of *Al-Baqarah*, they will suffice him ´as a shield from the evil`." (al-Bukhārī: 5008). Abdullah Ibn Masʿūd (ﷺ) narrated: "When the Messenger of Allah was ascended to heaven on the nocturnal journey, he was made to reach the Lote Tree of Extremity (*Sidrat al-Muntahā*) …. The Messenger of Allah (ﷺ) was given three things: the five obligatory Prayers, the endings of *al-Baqarah* and whoever does not Associate anything with Allah of his nation will be absolved from even the thrusters ´major sins that thrust people in Hellfire`." (Muslim: 173) As a whole these two ayas constitute a declaration of unshakable Faith. the kind of faith Islam nutures as evident in *al-Baqarah*.

us for what we forgot or erred ´in doing`; our Lord, do not lay onus on us what is burdensome as you made unto those who came before us; our Lord, do not burden us with that which we have no power over; forgive us, absolve us and have mercy on us. You are our Ally; make us prevail over the Denying people".



سُورَةُ آلِ عِمْرَان

Āl ʿImrān

(The Family of ʿImrān)

Āl ʿImrān
(The Family of ʿImrān)

Title: it takes its name from the Family of ʿImrān, who, along with the House of Ibrāhīm (mentioned in aya 33) who are cited as moral paragons of virtue chosen by Allah to be emulated by all humans for their devotion to His worship.

Merit: the meritorious status of this sura is at par with that of *al-Baqarah*. In fact they, both are known as al-Zahrāwān (lit. The Two Luminous Suras), will, along with the rest of the Qur'an, come to intercede on behalf of the one who claims them as his own on the Day of Judgment; yet they are set apart from the other suras of the Qur'an. An-Nawwās Ibn Samʿān (ﷺ) narrated that the Prophet (ﷺ) said: "The Qur'an, along with the people who used to adhere to its commandments, will be brought on the Day of Judgment, with *al-Baqarah* and *Āl ʿImrān* at the front… as if they were two dark clouds, or shades between them is light, or two huge flocks of birds, keeping closely together arguing on behalf of he who owns them." (Muslim: 804).

Theme: the main theme of this sura is that it further nurtures the Believing spirit, brings it to maturity, and encourages holding fast to the teachings and dictates of Islam, by proving with Signs and evidences the Oneness of Allah coupled with a refutation of the doubts cast on it and other Islamic precepts.

Key: the sura is an answer to the prayer of the Believers, found at the very end of *al-Baqarah*; to prevail over the Deniers. It begins with the ultimate declaration of Faith, "*Allah, there is no god but Him*", which are also the words of the greatest aya in the Qur'an, the aya of al-Kursī; the very word over which the epic battle of Belief and Denial is fought. Here Belief and Denial come head to head in the battles of words and argumentations against the People of the Book, and that of arms against the Arab pagans. In both confrontations Belief emerges victorious and establishes itself firmly on the world stage. In order to win victory Believers are repeatedly strongly encouraged to remain steadfast and be Mindful.

The overall milieu in which *al-Baqarah* is set carries over here and is expounded with further illustrations and more details. In the same vein, it takes the early Madinan period as background against which it plays out its themes and characters: the People of the Book, the Deniers, the Battles of Badr and Uḥud, building the desired Muslim character and introducing new laws for the community. Moreover, it is useful to realize that the reason for the revelation of a number of passages of *Āl-ʿImrān* is to refute and rebut the arguments of the learned Arabian Christians, better known as the Christians of Najrān, who came to Madinah to debate with the Prophet (ﷺ) regarding matters related to Faith. The Jews of Madinah are also addressed at length.

الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾ نَزَّلَ
عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾ مِن قَبْلُ هُدًى
لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ ۗ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ
ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤﴾

﴿1﴾ *Alif, Lām, Mīm*[1]. ﴿2﴾ Allah, there is no god but Him, the Ever-Living, the All-Sufficient[2]. ﴿3﴾ He sent down to you ´Muhammad` the Book[3] with the truth confirming what came before it; He ´also` sent down[4] the Torah and the Evangel[5] ﴿4﴾ earlier as guidance for people and He sent down the Distinguisher[6]. Indeed

1 These disjointed letters are meant as a challenge to those who argue with the Prophet (ﷺ) and the Believers regarding the truthfulness of the Message, as they highlight the inimitable nature of the Qur'an (c.f. 2: 1).

2 C.f. 2: 255. The Prophet (ﷺ) said: "Allah's Greatest Name is in these two ayas: "*Your God is one God. There is no god but him*—ar-Raḥmān (the Most Beneficent), ar-Raḥīm (the Most Merciful)" (2: 163) and: "The beginning of *Āl ʿImrān*: "*Alif. Lām, Mīm. Allah, there is no god but Him,* al-Ḥayy (the Ever-Living), al-Qayyūm (the All-Sufficient)"." (al-Tirmidhī: 3478)

3 The Qur'an.

4 The difference between *nazzla* "sent down" which is mentioned with regards to the Book of Prophet Muhammad (ﷺ) and *anzala*, also translated here as "sent down", which is said with regards to the Torah and the Evangel, is that the first one (*nazzala*) signifies that the action took place in installments over a long period of time and the second one (*anzala*) happened once and as a whole (c.f. al-Ṭabarī)

5 *Al-Injīl* (Evangel; Gospel) is the Arabic name for the Book that was given to Jesus (عليه السلام). It is mentioned in the Qur'an as one of the Scriptures which were revealed by God; the others being: *Ṣuḥuf* (Scrolls) of Abraham and Moses (87: 19), *al-Zabūr* (possibly the Psalms (4: 163, 17:55)) that was given to Prophet David, *al-Tawrāt* (the Torah), and the Qur'an itself, alternatively referred to as *al-Kitāb*, the Book. *Al-Injīl*, in Islam, is not to be identified with the extant biblical "New Testament"; rather it is believed, as told in the Qur'an, to have been revealed to Prophet Jesus (عليه السلام) as a whole (c.f. 5: 46). It is also believed to have either been lost or corrupted beyond recognition. Needless to say that the same goes for the Torah, to a great extent.

6 Ibn Taymiyyah says: "The word *al-furqān* signifies that which separates truth from falsehood. To illustrate, take as example the Signs with which the Prophets were sent: Moses' serpent, white hand and the splitting of the sea, etc. By extension, the Qur'an is a *furqān* because it is a great Sign of the Prophethood of Muhammad (ﷺ). It is also a *furqān* in that it sets apart truth from falsehood, as mentioned in: "*Glorified is He Who sent* al-Furqān (the Distinguisher/Qur'an) *to His servant*" (25:1). This is why a number of scholars opine that *al-furqān* here ´aya 3:4` is the Qur'an itself. The word *al-furqān* further means God's victory to His Prophets and Believing servants and the vanquishing of their enemy, because, with this support, God separates His

those who Deny the Signs[7] of Allah will have a severe Punishment—Allah is All-Prevailing, capable of vengeance[8].

﴿5﴾ Indeed nothing, neither in Earth nor in the Heavens, is hidden from Allah. ﴿6﴾ He is the One Who forms you in ´your mothers'` wombs as He wills—there is no god but Him, the All-Prevailing, All-Wise. ﴿7﴾ He is the One Who sent down the Book to you ´Muhammad`; among its Signs[9] are those which are impregnable[10] – these are the foundation of the Book[11] – and others which are equivocal[12]. Those in whose hearts is deviance

إِنَّ ٱللَّهَ لَا يَخۡفَىٰ عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ٥ هُوَ ٱلَّذِي يُصَوِّرُكُمۡ فِي ٱلۡأَرۡحَامِ كَيۡفَ يَشَآءُۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٦ هُوَ ٱلَّذِيٓ أَنزَلَ عَلَيۡكَ ٱلۡكِتَٰبَ مِنۡهُ ءَايَٰتٞ مُّحۡكَمَٰتٌ هُنَّ أُمُّ ٱلۡكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٞۖ فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمۡ زَيۡغٞ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۖ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ إِلَّا ٱللَّهُۗ وَٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ يَقُولُونَ

allies from His enemies: *"...the day of* furqān (the battle of Uḥud) *when the two parties met..."* (8:41)" (Ibn Taymiyyah, *Majmūʿ al-Fatāwā*, 27:227). Al-Zamakhsharī (1:336), al-Samīn al-Ḥalabī (*al-Durr al-Maṣūn*, 3:22-23) and al-Qāsimī (2: 255) also opine that *al-furqān* is another epithet of the Qur'an used here to further highlight its high standing. The Qur'an is referred to as *al-Furqān* in this instance to set the scene for the confrontation that would be unfolded in this sura (c.f. the "Key" in the introduction of this sura), and to underline the prevalence of Belief over Denial, which are set widely apart in and by the Qur'an.

7 Revelations.

8 *Dhū intiqām* (revenge, vengeance, retribution), is not an absolute Attribute or Name of Almighty God, but it is bound by limitation to certain instances (Ibn ʿUthaymīn). This is why I have chosen here not to capitalize it as I always do with other Divine Names or Attributes.

9 Ayas, Qur'anic verses.

10 *Muḥkamāt*, lit. closely-knit, are Qur'anic ayas the meaning of which is distinct and clear, free from doubt and uncertainty. (Ibn Kathīr, al-Saʿdī)

11 *Umm al-Kitāb*, lit. the mother of the Book, i.e. the great majority of the ayas of the Qur'an on which a true understanding of it is built. (Ibn Kathīr, al-Saʿdī)

12 *Mutashābihāt*, lit. similar, are some Qur'anic ayas the meaning of which is unclear to some or most people. The interpretation of these is known by referring to the ayas which are impregnable, *muḥkamāt*. Yet, as said in the aya, there remain some of these whose meaning is only known by Allah.

ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾

follow the equivocal ´portions` of it, seeking ´to cause` quandary and aim for ´manipulating` its interpretation—none knows its ´true` interpretation except Allah[13]. Those who are firm in knowledge[14] say: "We Believe in it; all of it comes from our Lord"—none will contemplate ´this` except the people of sound reason. ﴿8﴾ ´Those of firm knowledge pray:` "Our Lord, do not cause our hearts to swerve[15] after You have guided us and grant us a mercy from Your own—You are indeed the Munificent Giver; ﴿9﴾ our Lord, You will surely gather ´all` people on a Day[16] in which there is no doubt—verily Allah does not break His appointment".

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾

﴿10﴾ Those who Deny, nothing – neither their wealth nor their children – will spare them from Allah— those are fuel for the Fire.

13 Ibn ʿAbbās (ﷺ) says: "The Qur'an has four aspects (*awjuh*): *tafsīr* (exegesis), which the learned know; *al-ʿarabiyyah* (the language) which the ´well-versed` Arabs understand; *ḥalāl* and *ḥarām* (permitted and forbidden things), of which no one is allowed to be ignorant; and *al-ta'wīl* (interpretation), which only God knows." (Muqātil, *Tafsīr Muqātil Ibn Sulaymān*, 1:27)

14 People of true knowledge are lauded here with the worthy epithet of "*al-rāsikhūna fī al-ʿilm*", the well-grounded in knowledge. Unlike others, they know enough and are so humble to say: "God knows best!".

15 Umm Salamah (ﷺ) said that: "The Prophet (ﷺ) used to pray most by saying: "O He Who changes hearts, make my heart firm in Your religion" (*yā Muqallib al-qulūb, thabbit qalbī ʿalā dīnika*). When she asked him about the reason behind this, he (ﷺ) replied to her by saying: "Umm Salamah, know that every human's heart is between two Fingers of Allah's. Whoever He wills, He makes steadfast, and Whoever He wills He causes to deviate." (al-Tirmidhī: 3522)

16 The Day of Judgment.

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَـٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾

﴿11﴾ ´Just` like the habitual ways of the people of Pharaoh and those who came before them[17]; they Denied our Signs and Allah seized them ´in Punishment` for their sins—indeed Allah is severe in Punishment.

قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ ﴿١٣﴾

﴿12﴾ Say to the Deniers: “You shall be overpowered[18] and herded to Hellfire—indeed it is the worst of beds. ﴿13﴾ There is a Sign[19] for you in two parties who met ´in battle`: one fights in the cause of Allah, ´while` the other is Denying. They ´the Believers` saw them ´the Deniers` twice their number before their own eyes. Allah supports with His victory whoever He wills—indeed in this there is insight to the people of reason[20].

17 These are cited here as an example of how the laws and canons of God in making the days of victory and defeat take turns between the Believers and the Deniers; a fact mentioned later in aya 137. The example of the Pharaoh, the mightiest of all Deniers who fought against the frailest of the Believers, the people of Moses, is very becoming indeed in heartening the early Believing community of Madinah, who, by worldly measures, were always the weaker side in their early days' confrontations. The next aya gives them the good news of a Godly promise of victory.

18 Beaten in battle by the Believers (c.f. 58: 21, 40: 51). (al-Ṭabarī, Ibn Kathīr)

19 The battle of Badr is evidence enough of God's fulfilment of His promise to defeat the Deniers at the Believers' hands.

20 The Believers were made to realize prior to locking swords with the Deniers that the latter's rank and file were actually double their number and, by purely worldly standards, this meant that the party lesser in number would eventually be defeated. Yet Divine Wisdom made them see this with their own eyes only to further strengthen their Faith, make them totally depend on God for assistance and know for sure that victory comes only from God. (Ibn Kathīr)

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ
وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ
وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ
وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ
عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ قُلْ أَؤُنَبِّئُكُم
بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ
جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ
وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾ ٱلَّذِينَ يَقُولُونَ
رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ ٱلنَّارِ ﴿١٦﴾ ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ
وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾

﴿14﴾ Prettified for mankind are objects of desire[21]: women, children, hoards upon hoards of gold and silver, fine[22] steeds, cattle and ploughing grounds; these are the pleasures of this worldly life, but with Allah lies the best of returns. ﴿15﴾ Say ´Muhammad`: "Shall I tell you what is better than this? For the Mindful with their Lord are Gardens under which rivers flow, in which they eternally abide; for them in these are purified spouses, and Pleasure[23] from Allah—Allah is All-Seeing of ´His` servants. ﴿16﴾ They are the ones who say: "Our Lord, indeed we have Believed! Forgive us our sins, and spare us the torment of Hellfire". ﴿17﴾ ´They are` The forbearing, the truthful, the utterly devout, the ´charitably` spending, and the ´persistently` asking for forgiveness in the late-night hours[24].

21 It is human nature to desire such things which are alluring. Yet the next two ayas explain that true Faith requires resisting worldly temptations, making them come second to seeking God's Pleasure, and devoting oneself to God. For all this the reward is eternal joy and bliss.

22 *Musawwamah*, marked by their beauty.

23 Abū Saʿīd al-Khudrī (ﷺ) narrated that the Prophet (ﷺ) said: "Allah Almighty will call the people of Paradise: "O people of Paradise!" They would reply: "All pleasure is Yours our Lord, yes!" He says: "Are you satisfied?" They reply: "Why wouldn't we be when You gave us what You did not give any other of your creation!" He says: "I shall give you ´yet` better than that!" They reply: "Lord! What is better than that?" He says: "I bestow My Pleasure upon you and I shall never be Displeased with you again"." (al-Bukhārī: 6549, Muslim: 2829)

24 Abū Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: "Our Lord, glory be His, descends every night to the lowest Heaven, when only the last third of it remains,

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

﴿18﴾ Allah bears witness that there is no god but Him[25]; the angels and the people of knowledge ´bear witness to that too and that` He is the upholder of justice. There is no god but Him, the All-Prevailing the All-Wise.

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُو۟تُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُو۟تُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٢٠﴾

﴿19﴾ The religion with Allah is *Islam*[26]. The ones who were given the Book only differed after ´true` knowledge came to them, out of transgression among themselves. Whoever Denies Allah's Signs, then Allah is swift in reckoning. ﴿20﴾ If they argue with you ´Muhammad`, say: "I have devoutly submitted my face[27] to Allah along with those who follow me". Say to those who were given the Book and the illiterates[28]: "Do you devoutly submit?" If they devoutly submit then they are guided, but if they turn away, then you are tasked with nothing more than delivering ´the Message` and Allah is indeed All-Seeing of ´His` servants.

and He says: "Would there be one who supplicates to Me so that I may answer him? Would there be one who asks of Me so that I may give him? Would there be one who seeks My forgiveness so that I may forgive him?" " (al-Bukhārī: 1145, Muslim: 758)

25 Testifying the Oneness of God is the perfect epitome of Belief.

26 C.f. 3:85. Ibn Taymiyyah (*Jāmiʿ al-Masā'il*, 6:220) says: "*Islam* is surrender to Allah alone. It conveys two meanings: yielding and surrender; and devoting one's surrender to Allah alone."

27 The "face" is used metonymically to mean one's whole self. It is chosen to represent the whole here because it is the most dignified part of the human body.

28 *Al-Ummiyyūn*, the Arab idolaters, who had neither a guiding Book nor grasp of reading and writing. (Ibn Qutaybah, *Gharīb al-Qur'ān,* p. 101)

إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيۡرِ حَقّٖ وَيَقۡتُلُونَ ٱلَّذِينَ يَأۡمُرُونَ بِٱلۡقِسۡطِ مِنَ ٱلنَّاسِ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يُدۡعَوۡنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحۡكُمَ بَيۡنَهُمۡ ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُمۡ وَهُم مُّعۡرِضُونَ ﴿٢٣﴾ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامٗا مَّعۡدُودَٰتٖۖ وَغَرَّهُمۡ فِي دِينِهِم مَّا كَانُواْ يَفۡتَرُونَ ﴿٢٤﴾ فَكَيۡفَ إِذَا جَمَعۡنَٰهُمۡ لِيَوۡمٖ لَّا رَيۡبَ فِيهِ وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿٢٥﴾

﴿21﴾ Those who Deny Allah's Signs, kill the Prophets unjustifiably[29] and kill those people who enjoin justice; give them tidings[30] of a painful Punishment. ﴿22﴾ These are the ones whose deeds in this worldly life and in the Hereafter will come to nothing—they will have no helpers. ﴿23﴾ Have you ´Muhammad` not seen these who were given a portion of the Book[31], when called to the Book of Allah for judgment among them, a party of them turn their backs ´to it` unheeding. ﴿24﴾ This is for their saying: "The Fire will only touch us for a few days"—what they used to fabricate in their religion[32] has deceived them. ﴿25﴾ How ´would their state be` when We gather them on a Day[33] in which there is no doubt; every soul shall be requited what it earned in full, and they shall not be wronged.

29 Prophets, who are chosen by God from among the seething sea of humanity and set as examples for the rest, can never be killed on proper, justifiable grounds. However, *bi ghayr ḥaqq* (unjustifiably) is mentioned here to further highlight the repulsiveness of such a hideous act and that it is carried out carelessly and unreservedly (Ibn ʿĀshūr). According to the Gospel, Jesus said: "*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee*" (Matthew xxiii, 37). See also Matthew xxiii, 34-35, Luke xi, 51, both of which refer to the murder of Zachariah.

30 *Bashshir-hum*, literally means "give them good tidings", and is used here rhetorically by way of mocking them. (Ibn ʿĀshūr)

31 Reference here is being made to the Torah.

32 Such as falsely saying that they will only enter Fire, as Punishment for their sins, for a few days and then they will be entered into Paradise.

33 The Day of Judgment.

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

﴿26﴾ Say: "O Allah, Owner of kingship. You accord kingship to whom You will and wrench[34] kingship away from whom You will. You honour whom You will and you disgrace whom You will. In your Hand is all good, You are Able over everything". ﴿27﴾ "You merge night into day and You merge day into night. You cause the living to come out of the dead and You cause the dead to come out of the living. And You shower with favours whom You will without account".

لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾

﴿28﴾ No Believers shall take the Deniers as allies[35] rather than the Believers. Whoever does this, he has nothing to do with Allah[36]; except when you seek refuge from them[37]. Allah warns you ´to beware` of Himself—to Allah shall be the ´final` return.

34 This image evoked by the verb "*tanziʿu*" is that of forcefully tearing away something precious out from the tight bear hug of someone holding to it dearly. It is very becoming indeed of how attached those in power are to their thrones and would never succumb to leaving them. But God's overpowering Will comes between them.

35 *Yattakhidh awliyā'*, take as helpers and aides whom are held dear, cherished and supported. Deniers are not to be taken as *awliyā'* over and above the Believers (al-Ṭabarī, Ibn Kathīr, al-Shawkānī, al-Saʿdī). Commenting on his translation of 4:139, Muhammad Asad has this to say: "However, the term … *awliyā*… does not indicate, in this context, merely political alliances. More than anything else, it obviously alludes to a "moral alliance" with the deniers of the truth: that is to say, to an adoption of their way of life in preference to the way of life of the believers, in the hope of being "honoured", or accepted as equals, by the former. Since an imitation of the way of life of confirmed unbelievers must obviously conflict with the moral principles demanded by true Faith, it unavoidably leads to a gradual abandonment of those principles."

36 God disowns those who do such a thing.

37 Fearing infliction of harm by the Deniers, Muslims are given license here to placate the Deniers with their tongues, yet their hearts are to remain firm in Faith. (al-Ṭabarī, Ibn Kathīr, al-Shinqīṭī, al-Saʿdī)

قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾

﴿29﴾ Should you hide what lurks in your chests[38] or reveal it, Allah knows it and He knows what is in the Heavens and Earth—indeed Allah is Able over everything. ﴿30﴾ On the Day in which every soul shall find all the good that it did ´made` available ´for it`; ´but` every foul ´deed` that it has committed, it wishes it would be at a great distance from it; Allah warns you ´to beware` of Himself—Allah is Most-Compassionate to ´His` servants.

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾

﴿31﴾ Say ´Muhammad`: “If you ´really` love Allah then follow me[39] and Allah shall Love you and forgive your sins—Allah is Most-Forgiving, Most Merciful”. ﴿32﴾ Say: “Obey Allah and the Messenger, but if they take to their heels, then Allah likes not the Deniers”.

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾

﴿33﴾ Allah chose ´for honour` Adam, Noah, the House of Ibrāhīm and the Family of ʿImrān over ´and above` all people[40].

38 The truth that your hearts hide with regards to your relationship with the Deniers. (al-Ṭabarī, Ibn ʿĀshūr)

39 The true sign of one’s love for Allah is to follow Prophet Muhammad (ﷺ) and adhere to his teachings and Sunnah.

40 Here God mentions those whom He honours as they show people the way to His love (*al-Manār*, 3: 237): Adam whom He created with His own Hands, blew his soul into him, made the Angels prostate themselves to him, taught him the names of everything, and made him father of humanity; Prophet Noah (عليه السلام) whom He honoured by making him the first bearer of His Message to humanity and made his posterity remain where all other bloodlines vanished; Prophet Abraham (عليه السلام), the beloved of God, and his descendants among whom is a great number of Prophets, including Prophet Muhammad (ﷺ); the Family of ʿImrān: ʿImrān and his wife, their daughter Mary and her son Jesus (عليه السلام), who is one of the greatest Prophets of humanity. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾
إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا
فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ
أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ
وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ
كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ
عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ
هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ ﴿٣٧﴾

﴿34﴾ A line of descent, they take after each other—Allah is All-Hearing, All-Knowing. ﴿35﴾ ´Mention` When the woman[41] of ʿImrān said: "My Lord, I have vowed what is in my belly[42] entirely ´dedicated` for You[43], so accept ´it` from me. You are the All-Hearing, All-Knowing[44]". ﴿36﴾ When she delivered her[45], she said: "My Lord, I have delivered her a female – Allah knew best what she delivered – and a male is not like a female[46]. I name her Maryam ´Mary` and I ask for her and her posterity refuge with You from the outcast[47] Satan"[48]. ﴿37﴾ Then her Lord accepted her cherishingly, made her blossom handsomely, and entrusted her to ´the charge of` Zakariyyā ´Zachariah`[49]. Whenever Zakariyyā entered the sanctum upon her, he found her provided for. He said:

41 His wife.

42 Womb.

43 The carried child is to be dedicated to the worship of Allah and spending an entire life tending places of worship. (al-Wāḥidī, Ibn Kathīr)

44 Of the truthfulness of my intentions.

45 The baby girl.

46 She said this apologetically because she wished more for a male baby child rather than a female one because males in her culture were better suited for the purpose she intended, to viz. looking after a temple. But God had His plans for the female baby.

47 *Ar-Rajīm*, lit. one who is ejected. Satan is named so because he was thrown out of Paradise.

48 God answered her prayers. Abū Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said: "Every newborn child is touched by the devil and they start off by wailing because of this touch, except Maryam and her son." (al-Bukhārī: 3231, Muslim: 2366)

49 C.f. 44. That Zachariah, the great servant of God, was made Mary's guardian and mentor is one of the signs that God accepted her mother's pledge to Him. (Ibn ʿĀshūr)

“Maryam, where did you get this from?” She said: “It is from Allah. Indeed Allah provides for whomever He wishes without account”.

﴿38﴾ There ´and then` Zakariyyā prayed to his Lord: “My Lord grant me a righteous posterity, You are All-Hearing of prayers”. ﴿39﴾ The angels called him while he was Praying in the sanctum that: “Allah gives you the good news of Yaḥyā[50], a Believer in a Word from Allah[51], a master, ´utterly` chaste[52] and a Prophet among the virtuous ´Prophets`”. ﴿40﴾ He ´Zakariyyā` said: “My Lord how can I have a boy when old age has overcome me and my wife is barren?” He[53] said: “Thus Allah does what He wills”. ﴿41﴾ He ´Zakariyyā` said: “My Lord, make me a sign ´for this`”. He said: “Your sign is that you would not talk to people except using gestures—mention your Lord abundantly and glorify ´Him`[54] late and early ´in the day`”.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن
لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾
فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ
أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ
ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾
قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ
وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا
يَشَآءُ ﴿٤٠﴾ قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر
رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾

50 As a son.

51 The “word of Allah” is Jesus who was conceived by God’s word and command. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

52 *Ḥaṣūr*, lit. withholder, living ascetically and abstaining from sins and staying aloof from the desires of the flesh. (Ibn ʿAṭiyyah)

53 It is not specified who this reply came from. But it is perceivable that God communicated with him through the conduit of an angel. It is also worth noticing here that Zachariah did not address the angel or ask him for anything but he, being fully cognizant that God is ever near and answering of prayers, directed his prayers to God not the intermediary.

54 *Sabbiḥ*, lit. glorify ´your Lord`, is to extol, exalt and venerate God. He was commanded to dedicate himself to God at all times.

وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾

﴿42﴾ ʼMentionʻ When the angels said: "Maryam, Allah picked you, purified[55] you and favoured you over the women of the world". ﴿43﴾ "Maryam, devote yourself to your Lord, prostrate and bow down along with those who bow down ʼin Prayerʻ"[56]. ﴿44﴾ These are accounts of the unknown[57], We reveal them to you. You were not with them when they threw their pens[58] as to who would take charge of Maryam. You were not with them when they disputed.

﴿45﴾ When the angels said: "Maryam, Allah gives you the good news of a word from Him[59]; his name is the Messiah, ʿĪsā, son of Maryam; honourable in the worldly life and the Hereafter, and among those drawn near[60]". ﴿46﴾ "He talks to people while in the cradle[61], and as

55 That God made her purity inherent to her and known to her immediate community was for the good reason to preempt any aspersions that would be cast on her when the time came for her delivery of Jesus. (*Al-Manār*)

56 In return for the honouring her over all other women, Mary is told to devote herself to God. (al-Saʿdī)

57 *Al-Ghayb*, lit. the unseen, what is beyond the reach of perception. Such stories, in the manner and details told here, were not known to the Prophet (ﷺ) and his Community. This is a Sign from God signifying that Muhammad (ﷺ) came up with nothing out of his own without God inspiring him so; the accounts of Mary and her mother, Zachariah, John and Jesus given here are different from the narratives prevalent at the time. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr)

58 *Yulqūna aqlāmahum*, lit. to throw their pens. It was a habit of theirs at the time to draw lots by casting reeds, which are sharpened and used as pens.

59 Jesus was not conceived by natural human ways of procreation but, like Adam, through God's commanding word: Be! Thus he is called "the word of God". (Ibn Kathīr, al-Saʿdī)

60 *Al-Muqarrabin*, lit. the drawn near, are the select few who are close to God.

61 He was made able to talk in the very early suckling age as a Sign to Mary's people (c.f. 19: 29-33).

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ
قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾ وَرَسُولًا
إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ
مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ
ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ
وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ
بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم
مُّؤْمِنِينَ ﴿٤٩﴾

a grown man[62]; and he is one of the righteous". ﴿47﴾ She said: "My Lord, how can I have a child[63], while no human ´has ever` touched[64] me?" He[65] said: "Thus Allah creates what He wills. When He decrees a matter, He says: "Be!" and it is". ﴿48﴾ "He ´Allah` teaches him the book[66], wisdom[67], the Torah and the Evangel". ﴿49﴾ "A Messenger to the Children of Israel ´announcing to them` that: "I have come to you with a Sign[68] from your Lord that: I form for you the shape of a bird from clay and blow ´my breath` into it and it becomes a ´living` bird with Allah's permission; I cure the born blind, the leper and bring the dead to life with Allah's permission; I tell you of what you eat and what you store in your homes[69]—indeed

62 After attaining Messengership to call them to God.

63 *Walad* is child irrespective of gender. Al-Biqāʿī (*Naẓm al-Durar*, 4: 400) explains that Mary, unlike Zachariah who said: "*ghulām*-boy", said so incredulously because, understandably, she was of mind that conceiving a child without a meeting between a man and a woman was simply unthinkable.

64 Mary only managed to allude, quite euphemistically, to sex. This is a concrete example of her exemplary upbringing—"handsome blossoming".

65 The angel who was used as a conduit of communication between God and Mary.

66 How to read and write. (al-Ṭabarī, Ibn Kathīr)

67 Made wise and discerning.

68 The following miraculous, supernatural acts are Signs of his truthfulness. "Sign" is used here as a generic noun in the singular form although the *Signs* told here are more than one.

69 Even this seemingly simple act defies human capacity and is an indicator of a person's extraordinary capability. It could have been meant to address a wider audience who might just show up and ask for a "casual" sign, and after getting it they would be more perceptive to the Message.

in these ´miracles` is a Sign for you if only you were Believers´´´. ﴿50﴾ "And I confirm what came before me of the Torah, and that I shall make lawful to you some of what was forbidden for you. I came to you with a Sign from your Lord, so be Mindful of Allah and obey me". ﴿51﴾ "Allah is verily my Lord and yours, so worship Him—this is a straight path[70]".

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾

﴿52﴾ When ʿĪsā sensed[71] their[72] ´ardent` Denial, he said: "Who are my helpers ´in the way` to Allah?"[73] The disciples[74] said: "We are the helpers of ´the way of` Allah. We Believe in Allah. And bear witness that we are devoutly surrendered[75] ´to Him`". ﴿53﴾ "Our Lord, we have Believed in what you have brought down[76] and we have followed the Messenger, so write us down among the witnesses[77]".

فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾

70 He charted out the way to God's Pleasure clearly to them.

71 *Aḥassa,* translated literally here means: realized. (al-Sijjistānī, *Gharīb al-Qur'ān*, p. 52)

72 The Deniers among Children of Israel.

73 Those who are willing to help him carry out the mission.

74 *Al-Ḥawāriyyūn* (sig. *ḥawārī*) are Jesus' closest companions. The term was later applied to all those who are close followers to Prophets. It is said that they were called so, among other things, because they used to "*yuḥawwirūna*" (to whiten) robes and other garments, i.e. to bleach whites through washing as a sign of their purity. (Ibn Qutaybah, *Gharīb al-Qur'ān*, p.464)

75 *Muslimūn*, lit. Muslims.

76 The Evangel.

77 Those who testify to the truthfulness of the Messages coming from God.

وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٥٤﴾
إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ
وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ
ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ
ٱلْقِيَٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ
فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا ٱلَّذِينَ
كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ
وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتْلُوهُ عَلَيْكَ
مِنَ ٱلْءَايَٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ ﴿٥٨﴾

﴿54﴾ They plotted and Allah planned—Allah is verily the best of planners[78]. ﴿55﴾ When Allah said: "'Īsā, I shall bring your term ´on Earth` to an end, elevate you to Me[79], purify you from those who Denied[80] and make those who follow you ´prevail` over those who Deny until the Day of Judgment[81]. Then your ´humans'` return will be to Me and I shall judge between you over that which you used to differ". ﴿56﴾ "Those who Denied[82], I shall Punish them severely in this worldly life, and in the Hereafter, they shall have no helpers". ﴿57﴾ "Those who Believed, and did good deeds, He[83] shall pay them their rewards in full—Allah likes not the wrongdoers". ﴿58﴾ This[84] ´is what` We recite to you as Signs and ´a testimony to the truthfulness` of the Wise Reminder[85].

78 The Deniers among the Children of Israel schemed to kill Jesus (ﷺ) but God had other plans: He made them unable to seize Jesus but seized a look-alike of his without realizing it (c.f. 4: 157-159). (al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah, Ibn Kathīr)

79 He was raised, both body and soul, to the Heavens. (al-Wāḥidī, Ibn Taymiyyah, *Majmūʿ al-Fatāwā*, 4: 323, Ibn ʿUthaymīn)

80 Save you from the evil of the Deniers. (al-Ṭabarī, al-Wāsiṭī, Ibn Kathīr)

81 This is a promise from God that true Believers who follow the Message and the path of the Prophets shall always have the upper hand. It is also a glad tiding from God to Jesus (ﷺ) as people of high aspirations care not only for what is immediate to them but also for generations to come. (al-Biqāʿī, *Naẓm al-Durar*, 4: 421)

82 The ones who refused to accept the Message of Jesus.

83 Notice the pronoun shift in this instance. The shift between the first and third person pronouns is meant to signify loftiness and authority. (al-Samīn al-Ḥalabī, *al-Durr al-Maṣūn*, 3: 216)

84 These stories of old were revealed to Prophet Muhammad (ﷺ) to prove to people, particularly those who argue with him with regards to these matters, the truthfulness of his Message and the Qur'an.

85 *Al-Dhikr al-Ḥakīm*, lit. the sagacious mention, is the Qur'an.

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾ إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾

﴿59﴾ Indeed the example of ʿĪsā with Allah is like that of Adam; He created him from dust and said: "Be!" and he was". ﴿60﴾ ´This is` The truth ´coming` from your Lord, so be not one of the doubters. ﴿61﴾ Whoever argues with you regarding him[86] after the knowledge that came to you, say ´to them`: "Come along and let us call our children and yours, our women and yours and ourselves and yours and then pray earnestly that Allah brings down His Damnation upon the liars". ﴿62﴾ This is indeed the true narration; there is no god but Allah—indeed Allah is the All-Prevailing, All-Wise. ﴿63﴾ But if they take to their heels, then Allah knows well the corrupters.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

﴿64﴾ Say ´Muhammad`: "People of the Book[87], come to a common word[88] between us, that we: will not worship anything besides Allah; do not Associate anything with Him[89]; do not take each other as Lords besides Allah[90]. If they take to their heels, then say ´Believers`: "Bear you witness that we are devoutly surrendered[91] ´to Him`"".

86 Jesus (ﷺ).

87 The Jews and the Christians.

88 *Kalimatin sawā'*, a standard, equal footing, mutually agreed upon word, i.e. the unadulterated Monotheistic declaration of Faith: "There is no god but God". Here all three parties, Muslims, Jews and Christians, are asked to jointly declare it while "truly" Believing it. (al-Ṭabarī, al-Wāsiṭī, Ibn Kathīr)

89 Hold them as gods besides God.

90 Who are worshipped besides God.

91 *Muslimūn*, lit. Muslims. The ones who totally surrender and devote themselves to God are the true Believers. True Belief is based on the foundation of worshipping

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا مِنۢ بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ٦٥ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم بِهِۦ عِلۡمٞۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٦٦ مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ٦٧ إِنَّ أَوۡلَى ٱلنَّاسِ بِإِبۡرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْۗ وَٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ ٦٨

﴿65﴾ "People of the Book, why do you argue regarding Ibrāhīm[92], while ´both` the Torah and the Evangel were only sent down ´long` after him?[93] Do you have no reason?" ﴿66﴾ "Here you are; you have argued about that of which you have knowledge, ´but` why would you argue about that of which you have no knowledge[94]? Allah knows and you do not know". ﴿67﴾ Ibrāhīm was neither a Jew nor was he a Christian, but he was rightly oriented[95], devoutly surrendered[96] and was not among the Associators. ﴿68﴾ Indeed those who can claim Ibrāhīm most are those who ´truly` followed him, ´as well as` this Prophet and the Believers[97]—Allah is the Ally of the Believers.

God alone without claiming false deities besides Him, and following the example of the Prophet (ﷺ). Note that Muslims, just like Jesus' disciples before, were required to declare to the Deniers that they are "devoutly surrendered/ submitted" to God—they do not put their desires, whims, status, wealth or families before God's worship: "*Say: "If your parents, children, brothers, spouses, clans, hard earned money, a trade for which you fear damage, and homes that you adore are favoured to you over Allah, His Messenger, and striving in His cause, then lie in waiting until Allah brings His Command to pass—Allah guides not the transgressors*" (Q 9: 24).

92 Both the Jews and the Christians claimed Abraham as their own. (al-Ṭabarī, Ibn Kathīr)

93 That is after Abraham's time. All their arguments about Abraham were based on apocryphal stories and not solid, authentic accounts.

94 Regarding Abraham's true Faith. (al-Ṭabarī, Ibn Kathīr, al-Qurṭubī)

95 *Ḥanīf*, is a very rich term but basically it means a pristine Believer. The basic semantic meaning of the root *ḥ-n-f* is inclination towards uprightness and eschewing crookedness.

96 *Musliman,* lit. Muslim. The theme of true Belief (*Islam*) is carried on here.

97 Prophet Muhammad (ﷺ) and the Believing community around him, have more right to Abraham than any other nation, because they are the ones who truly follow his path unwaveringly. A true follower of the religion of Abraham is a truthful Monotheist; he worships God alone without the slightest form of Association (polytheism).

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾

﴿69﴾ A faction of the People of the Book would love to mislead you—´but` they only mislead themselves without realizing it. ﴿70﴾ "People of the Book, why do you Deny Allah's Signs, while you bear witness ´to their truth`?[98]" ﴿71﴾ "People of the Book, why do you confuse truth with falsehood, and suppress the truth knowingly?"[99]

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تُؤْمِنُوٓا۟ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ

﴿72﴾ A faction of the People of the Book ´connivingly` said: "Believe in what was sent down to the Believers early in the day, and then Deny it at the end of it[100]. So that they ´Believers` may retract"[101]. ﴿73﴾ "And confide only in those who follow your religion[102] –Say ´Muhammad`: "´True` Guidance is surely the guidance of Allah"[103]–

98 Here they are reproached for publicly Denying the truth with which Prophet Muhammad (ﷺ) came to them, while they have it written in their Books, but they hide it from people.

99 In ayas 64, 65, 66, 70 and 71 those who were given the Scripture are enticingly called by the honorific epithet, "People of the Book", and gently implored to listen to reason.

100 At a later time in the day.

101 This is a privileged glimpse given to the Prophet (ﷺ) by God into the ways and wiles of his protagonists. In order to sow the seed of doubt in the minds of the Believers, they hatched the plot of claiming to embrace Faith after giving the matter some thought, only to disclaim it as untrue shortly afterwards, seemingly as a result of much consideration and insider knowledge. They hoped that this would cause some Believers to waver on the ground that they would see these so-called knowledgeable people abandon the religion in such a way. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

102 They took a pledge to reveal their secrets and the truth of what their Books really say only to those who follow their way and religion.

103 This is the reply to the detractors of the Believers: guidance is in the Hand of God, whatever you do will be to no avail if He does not wish it to happen (al-Ṭabarī, Ibn Kathīr). This parenthetical interjection is meant to emphasize that their mischievous efforts and devious plans will be thwarted prematurely, even before they have a chance to bring them into action (al-Alūsī).

أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾

lest that anyone would be given the like of what you were given, or that they should use it as an argument against you in front of your Lord"[104]. Say ´Muhammad`: "Grace[105] is in the Hand of Allah, He bestows it unto whomever He wills—Allah is All-Encompassing, All-Knowing". ﴿74﴾ He singles out for His Mercy whomever He wills—great is Allah's Grace!

* وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾

﴿75﴾ Of the People of the Book are those whom if you entrust with hoards ´of wealth`[106] they would restore it back to you, and ´there are however` of them others whom if entrust with a ´single` dinar they would not restore it back to you unless you run after them ´for it`. This ´they do` because they say: "We will not be held accountable for what we do to the illiterates[107]". They ascribe ´such` fabrications to Allah willingly! ﴿76﴾ Nay but ´better are` those who honour their pledge and are Mindful—Allah loves the Mindful.

104 They fear that people, if taught what their Books really say, would be on an equal footing with them in terms of knowledge, so they hid it, fearing either to lose this advantageous privilege or that it would be used in argument against them. (Ibn Kathīr, al-Saʿdī)

105 Guidance to Belief and the straight path. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

106 *Qinṭār*, is a huge amount of money, the exact measure of which is subject to debate. (al-Sijjistānī, *Gharīb al-Qur'ān,* 1: 88; Ibn Fāris, *Maqāyīs al-Lughah,* 1: 28).

107 *Al-Ummiyyūn*, the Arabs, who had no grasp of reading and writing. (Ibn Qutaybah, *Gharīb al-Qur'ān,* p. 101)

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ
ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ
وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ
مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ
لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ
وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ
ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ
يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ
ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟
رَبَّٰنِيِّۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ
وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ
أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّۧنَ أَرْبَابًا ۚ أَيَأْمُرُكُم
بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

﴿77﴾ Those who trade off Allah's pledge and their oaths[108] for a pittance, will have nothing to claim in the Hereafter and Allah will not talk to them; neither will He look at them nor purify them[109]—theirs is a painful Punishment. ﴿78﴾ A party of them twist their tongues with the Book[110] so that you may think it ´part` of the Book; it is not ´part` of the Book! And they say: "It is from Allah!" But it is not from Allah! They ascribe such fabrications to Allah advertently! ﴿79﴾ It is not ´possible` for a human, who is given the Book, ´sound` judgment and Prophethood, to then say to people: "Be my servants instead of Allah"[111]. But ´he would say`: "Be godly, because of the Book you teach and because of your ´diligent` study ´of it`". ﴿80﴾ He would not bid you to take the angels and the Prophets as Lords[112]. Would he order you into Denial after you have become devoutly submitted ´Believers`?

108 This pledge and oath is explained in aya 81 below; that is, to Believe in the Prophethood of Muhammad (ﷺ) and support him. Yet the ruling applies to all those who break their binding oaths to gain what is not rightly theirs (*al-Manār*).

109 Absolve their sins.

110 The Book meant here is the Torah. "*Twist their tongues with the Book*", means they distort it by either muddling the pronunciation of its words or manipulating and misinterpreting its meaning. (al-Ṭabarī, al-Saʿdī)

111 Al-Bayhaqī in *al-Dalāʾil* (quoted in *al-Tafsīr al-Ṣaḥīḥ,* 2:43) documents that Ibn ʿAbbās (رضي الله عنهما) narrated that Abū Rāfiʿ al-Qaraghī said: "When the learned Jews and Christians came to the Prophet (ﷺ) and he called them to Islam, they replied: "Do you Muhammad want us to worship you just like the Christians worship Jesus, son of Mary?"…. The Prophet (ﷺ) said: "I seek refuge by Allah that I shall call to the worship of any other besides Him. This is not what He sent me for!"

112 Worshipped besides God.

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾

﴿81﴾ ´Mention` When Allah took the oath of ´all` the Prophets[113]: "For the Book and wisdom I granted you, when a Messenger[114] comes to you confirming what you have, you should Believe in him and support him". ´Allah` Said: "Do you affirm and take My solemn pledge for it?" They ´the Prophets` said: "We approve". He ´Allah` said: "Then bear witness[115] and I bear witness with you ´to this`". ﴿82﴾ Whoever takes to his heels after this ´solemn pledge`, then these are the transgressors.

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ

﴿83﴾ Would they seek other than the religion of Allah while to Him devoutly submitted whoever

113 Ibn ʿAṭiyyah (1: 463) says: "It is possible that this oath was taken at the time when the offspring of Adam were taken out of his back as breaths ´c.f. Q 7: 172`, or taken from each Prophet at the time of his mission".

114 Al-Wāḥidī, al-Qurṭubī, Ibn Kathīr, Ibn Taymiyyah (*al-Zuhd wa al-Waraʿ wa al-ʿIbādah*, p. 157) are of the opinion that this Messenger is Prophet Muhammad (ﷺ). Alternatively, but less plausibly, because unlike Prophet Muhammad (ﷺ) most Prophets were sent for a specific nation and only for a specified period of time, it could mean that each and every Prophet was made to take a solemn oath, and in turn bid his followers, to Believe in and support any Prophet that comes with the like of what they have. The theme carries on from the earlier ayas that the People of the Book, although were fully aware of the truthfulness of Prophet Muhammad (ﷺ), because he was specifically mentioned in their books, hid the truth for ulterior motives fearing to lose their privileged status. The Qur'an brings the case to a close as follows: "*Those who follow the* ***illiterate*** ´**gentile**` ***Prophet*** *whom they find written in the Torah and the Evangel; he calls them to what is virtuous and warns them against vile deeds, makes lawful to them good things and forbids for them what is impure, and relieves them from their burdens and shackles. Those who Believe in him, bolster and support him and follow the Light that came with him, these are the Successful*" (7: 157).

115 This pledge is to be honoured not only by the Prophets but, by extension, by their followers too. (al-Ṭabarī, Ibn ʿAṭiyyah, al-Saʿdī).

يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا
وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ
وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ
ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ
مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

is in Earth and the Heavens willingly and unwillingly—and to Him they shall return? ﴿84﴾ Say ´Muhammad[116]`: "We Believe in Allah; what was sent down to us; what was sent down to Ibrāhīm ´Abraham`, Ismāʿīl ´Ishmael`, Isḥāq ´Isaac`, Yaʿqūb ´Jacob` and the Tribes[117]; and what was given to Mūsā ´Moses`, ʿĪsā ´Jesus` and the Prophets from their Lord, we make no distinction between them and to Him we are devoutly submitted". ﴿85﴾ Whoever seeks a religion other than Islam[118], it will not be accepted from him and in the Hereafter he is one of losers.

كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ
إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ
ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾

﴿86﴾ How would Allah guide those who Denied after their Belief? They had borne witness that the Messenger[119] is true and clear evidences had come to them—Allah does not guide the unjust.

116 The main addressee is Prophet Muhammad (ﷺ) but his followers are included by default hence the plural form of the verbs in the dictated declaration.

117 *Al-Asbāṭ*, are the Prophets of the different clans of the Children of Israel who are the offspring of the twelve sons of Jacob, aka. Israel. (Ibn Kathīr)

118 "Islam" here, which may very well carry traces of its linguistic meaning, surrender/submission, is the religion of Muhammad (ﷺ). It is the final, most perfect Message that came from God: "*Today* ´the day of ʿArafāt` *I have finalized your religion for you, perfected My Favour on you and I approve Islam as a religion for you*" (5:3). The next aya, 3: 86, in which the to-be-followed "Messenger" is evoked again, further underlines this. Al-Biqāʿī (*Naẓm al-Durar*, 475) says: "… *islām* ´the lexical item and its derivatives` is mentioned repeatedly here ´in these thematically related ayas` because it falls within the bounds of the solemn pledge that was taken for the to-be-followed Messenger ´who was always to come`—he is to be followed with total surrender ´unconditionally`".

119 Muhammad (ﷺ), the epithet "Messenger" reverberates the one mentioned in aya 81 above.

أُولَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾

﴿87﴾ The requital of those is that the damnation of Allah, the angels and all humans is on them.[120] ﴿88﴾ Forever they reside therein ´Hellfire`; their torment will not be lightened nor will they be given respite. ﴿89﴾ Except those who repent[121] afterwards and make amends, then Allah is certainly All-Forgiving, Most Merciful.[122]

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ ۗ أُولَٰٓئِكَ لَهُمْ

﴿90﴾ Those who Denied after their Belief and then increased in Denial, their repentance will not be accepted[123]—those are the misguided. ﴿91﴾ Those who Deny and die as Deniers, ´as much as` Earth's fill of gold will not be accepted from them[124], even if they were

120 This severe requital is meant to further underline the significance of Islam, the accepted religion in God's Sight, on the one hand, and the gravity of renouncing it, on the other. (al-Rāzī).

121 *At-Tawbah*, lit. repentance, is not only to feel regret for something one has done, but also to acknowledge the sinfulness of one's past action or conduct by showing sincere remorse and undertaking to reform in the future. It comprises both feeling sorry for one's sins and committing to not to fall into them again.

122 The reason for the revelation of ayas 86-89 is that according to Ibn ʿAbbās (ﷺ): "A man of the Anṣār professed Islam then he renounced it and became a Denier again. Then he felt sorry and sent to his folks to ask the Messenger of Allah (ﷺ) if he could revert to Islam. They came to the Messenger of Allah (ﷺ) and said: "So-and-so has repented and he asks if he could come back to Islam". Then the ayas: "*How will Allah guide those who Denied after their Belief?*" until: "*All-Forgiving, Most Merciful*", were revealed. He was sent after and became Muslim again". (An-Nasā'ī (4068), Aḥmad (2218), Ibn Ḥibbān (4477), al-Ḥākim (8092)).

123 Those who renounce Islam and, by time, grow stauncher in Denial until the hour of death befalls them, their extemporaneous, at-the-spur-of-the-moment repentance will not be accepted (c.f. 4: 17-18). Had it been earlier and more sincere, it could have been accepted (al-Wāḥidī, Ibn Kathīr, al-Shinqīṭī). Ibn Taymiyyah says that this is the opinion of the majority of scholars (*Majmūʿ al-Fatāwā*, 1: 202).

124 C.f. 5:36 and 57:15. Anas Ibn Mālik (ﷺ) narrated that the Prophet (ﷺ) said: "On the Day of Judgment, Almighty Allah poses a question to the one who is being tormented

عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾ لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾

to ransom themselves with it—for those is a painful Punishment and they will have no helpers. ﴿92﴾ You ´Believers` will not gain ´the reward of` sincere piety[125] until you spend out of that which you love. Whatever you spend, Allah knows about it very well.

كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن

﴿93﴾ All food was lawful for the Children of Israel except what Israel ´Jacob` made unlawful for himself[126]

the least among the denizens of Hellfire: "If you possess all that the Earth holds, would you ransom yourself with it?" He says: "Yes!" Then Allah says: "I wanted from you much less than that—that you do not Associate any other ´in worship` with Me, but you were bent on Associating with Me!" (al-Bukhārī: 6557, Muslim: 2805)

125 *Al-birr* is sincere piety which leads to great bounty, God's Grace and Paradise. Ibn Masʿūd (ﷺ) narrated that the Prophet (ﷺ) said: "Adhere to truthfulness *´aṣ-ṣidq`* for it leads to sincere piety *´al-birr`*, and sincere piety leads to Paradise." (al-Bukhārī: 6094, Muslim: 2607). *Al-Tafsīr al-Muyassar*, based on the opinion of the great Qur'an exegetes: Ibn Masʿūd, Ibn ʿAbbās, ʿAṭā', Mujāhid, ʿAmr Ibn Maymūn and As-Suddī, actually has it that *al-birr* is Paradise itself in this instance. But al-Qurṭibī says that the rationalization of this opinion is that it means: "You will not attain *the reward of* sincere piety until…." By contrast to the fate of the Deniers whose good deeds in this world, whatever these might be, and notional offerings in the Hereafter will be to no avail to them, Believers are encouraged to choose for spending the best of theirs in order to be admitted into God's great Grace of Paradise. Sincere piety and its reward, Paradise, is only attained when one prevails over one's self, loves God more than anything else and is willing to sacrifice everything in His cause.

126 After establishing Islam as the religion to be followed, the argumentation with the People of the Book carries on here. Ibn ʿAbbās (ﷺ) narrated that: "A group of Jews came to the Prophet (ﷺ) and said to him: "Abū al-Qāsim, tell us about a few things none but a real Prophet knows about." Among the questions they asked was: "What food did Israel make unlawful for himself before the Torah was revealed?" He replied: "I ask you by Allah who sent down the Torah to Moses, do you not know that Israel got very ill and his illness dragged on for a long time then he vowed that he would make unlawful for himself the drink and food he loved most should Allah cure him? The best food for him was camel meat and the drink he loved most was camel milk." They said: "By Allah you are correct!"" (Imām Aḥmad: 2471; al-Ṭabarānī, *al-Muʿjam al-Kabīr*: 13012)

تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن
كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ
ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ
ٱلظَّٰلِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ
إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾

before the Torah was sent down. Say ´Muhammad`: "Bring the Torah and recite it if you were truthful!"[127] ﴿94﴾ Whoever fabricates lies against Allah after this, then those are the Unjust. ﴿95﴾ Say ´Muhammad`: "Allah has stated the truth! Hence follow the creed of Ibrāhīm[128], who was rightly oriented[129] and he was not among the Associators.

127 Saʿdī comments: "This is in answer to the Jews who claimed that abrogation is not lawful, so they Denied the Messengership of Jesus and Muhammad (ﷺ) on this basis, because they came with laws and doctrines different from those found in the Torah. So it is only fair to use their own Scripture in argument against them; the ruling that all types of food were lawful for the Children of Israel except what he made unlawful to himself to which his children followed suit, that is before the Torah was sent down to Moses. But when the Torah was sent down, it made unlawful to them other types of food besides those made unlawful earlier by Israel. ´Thus the ruling that all food was lawful to them was abrogated by the Torah itself.` Then Allah commanded his Messenger (ﷺ) to ask them to bring the Torah and recite it if they persist in denying." (C.f. also al-Ṭabarī, Ibn Kathīr, Ibn al-Qayyim, *Ighāthat al-Lahfān*, 2:321). In his translation of this aya Muhammad Asad has the following annotation: "This is a reference to the unwarranted Jewish belief that the Mosaic food restrictions were an eternal law decreed by God. As against this claim, the Qur'an stresses that no food restrictions had been imposed before the time of Moses and, secondly, that the restrictions arising from the Mosaic Law were imposed on the children of Israel alone. To claim that they represent an eternal divine law is described here as "*inventing lies about God*"". This is further proof to the Children of Israel that Prophet Muhammad (ﷺ), who utters nothing out of desire and is inspired by God Himself, was truthful and confirmed what was in their Book. So the onus of Believing in him lays on them as he was also at the end of the road that their forefather, Abraham (c.f. 2: 133), whom they claim as their own and profess to follow his doctrine, had lain.

128 The creed of Ibrāhīm, *millata Ibrāhīm,* is the most primordial precursor to Islam, the religion with which Muhammad (ﷺ) was sent. The Qur'an states this in various places: 2: 35, 4: 125, 6: 161 and 16: 123.

129 *Ḥanīf* is a pristine Believer. The basic semantic meaning of the root *ḥ-n-f* is inclination towards uprightness and eschewing crookedness.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ ءَايَاتٌۢ بَيِّنَٰتٌ مَّقَامُ
إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى
ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

﴿96﴾ The first House ´of worship`[130] laid down for mankind is the one in Bakkah[131], blessed and ´a beacon of` guidance[132] for all beings. ﴿97﴾ In it ´the House` there are clear Signs: Ibrāhīm's climbing-stone[133], and whoever enters it becomes safe[134].

130 Allusion here is made to the Jews' objection to the change of the direction of Prayer from Jerusalem to Makkah (c.f. 2: 142). Muhammad Asad has this footnote: "The mention, in this context, of the Temple in Mecca - that is, the Kaʿbah - arises from the fact that it is the direction of prayer (*qiblah*) stipulated in the Qur'an. Since the prototype of the Kaʿbah was built by Abraham and Ishmael (see 2:125 ff.) - and is, therefore, much older than the Temple of Solomon in Jerusalem - its establishment as the *qiblah* of the followers of the Qur'an does not only not imply any break with the Abrahamic tradition (on which, ultimately, the whole Bible rests), but, on the contrary, re-establishes direct contact with that Patriarch".

131 Another name of Makkah. Arab lexicographers rationalized this naming relying on the rules of the Arabic language (c.f. among others al-Farāhīdī's *al-ʿAyn*, al-Azharī's *Tahdhīb al-Lughah*, Ibn Fāris's *Maqāyīs al-Lughah*). Archaeologists have it that it is an ancient name of Makkah (Barbara Ann Kipfer (2000) *Encyclopaedic dictionary of archaeology*. Springer, p. 342). Unlike in 48:24 where the then, and still, current name of the city, Makkah, was used, the ancient name of the city, Bakkah, is, in a sense, used here to drive home the message of the antiquity of the House and by extension the Islamic Monotheistic Message itself, which takes after the Abrahamic creed in its pristine state.

132 Of this, is that people direct themselves towards it in Payer and head for it for *ʿumrah* and Hajj. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr)

133 *Maqām Ibrāhīm* is the stone on which Abraham (ﷺ) stood while building the Kaʿbah. It is an everlasting Sign and evidenc to all people of the relationship of Islam to Abraham's creed.

134 C.f. 29: 67, 106: 3-4. Ibn ʿAbbās (ﷺ) narrated that on the day of the liberation of Makkah the Prophet (ﷺ) declared: "This town was sanctified by Allah when He created the Heavens and Earth and for this it is sanctified until the Day of Judgment. It was not ever allowed for anyone before me to fight in it. Fighting ´in it` was only allowed for me for part of a day. ´I repeat` It is sanctified for its sanctification by Allah until the Day of Judgment. Its thorn ´branches` shall not be torn down ´for fodder`, its game ´/prey` shall not be scared off, lost belongings in it should not be forfeited unless announced and its saplings shall not be cut down." (al-Bukhārī: 1834, Muslim: 3189). These minor acts are categorically stated as forbidden, what then to say of something as grave as touching a human soul with harm in the Sanctuary.

Pilgrimage to the House is ´a duty` owed to Allah by all people—´especially` those who have the means to undertake it. But those who Deny[135], ´should know that` Allah is in no need of the creation.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

﴿98﴾ Say ´Muhammad`: "People of the Book, why do you Deny Allah's Signs, ´while you know that` Allah is witness to all that you do? ﴿99﴾ Say ´Muhammad`: "People of the Book, why do you turn away those who have Believed from the path of Allah[136]; seeking to make it crooked while you are witnesses?[137] Allah is never unaware of what you do!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

﴿100﴾ You who Believe, if you obey a party of those who were given the Book, they will turn you back into Deniers after you have Believed. ﴿101﴾ ´But` How ´is it possible that` you will Deny while the Signs[138] of Allah are recited to you and ´while` His Messenger is in your midst? Whoever holds tight to Allah[139], then he is guided to a straight path.

135 That Hajj is obligatory.

136 C.f. 3: 72.

137 They are chastised for cooking up schemes to deviate people from the straight path while fully aware and secretly bear witness to the truth which is mentioned in their Books. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

138 Qur'anic ayas.

139 By holding tight to the surest of ties (*al-ʿurwatu al-wuthqā*) mentioned in 2: 256, i.e. Islam. Holding tight to *al-ʿurwatu al-wuthqā* is the surest way of deliverance even long after the Prophet's (ﷺ) demise. Abū Hurayrah (ﷺ) narrated that the Prophet said: "I leave behind me two things. You will not go astray as long as you adhere to them: the Book of Allah and my Sunnah. They will not separate until they come to the Basin ´in the Hereafter`" (Imām Mālik: 32).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا
تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٠٢ وَٱعۡتَصِمُواْ بِحَبۡلِ
ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ
عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ
فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا
حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣ وَلۡتَكُن
مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ
وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٠٤
وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا
جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ ١٠٥
يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞۚ فَأَمَّا ٱلَّذِينَ
ٱسۡوَدَّتۡ وُجُوهُهُمۡ أَكَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ فَذُوقُواْ
ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ١٠٦

﴿102﴾ You who Believe, be Mindful of Allah as He should be heeded and die not without being devoutly submitted[140]. ﴿103﴾ Hold tightly to the rope of Allah[141] all together, do not get splintered and remember Allah's favour on you when you were enemies and He made your hearts join then you became brothers by His grace; you were on the brink of a pit of Fire and He saved you from it[142]—thus Allah makes clear His Signs so that you might be guided. ﴿104﴾ Let there be among you a legion calling for goodness; enjoining virtue and advising against what is unacceptable—those are the successful[143]. ﴿105﴾ Be not like those who became riven apart and fell into disagreement after clear evidences came to them—for those is a great Punishment. ﴿106﴾ On the Day[144] when some faces are illumined and others are darkened[145]; as for

140 *Muslimūn,* as Muslims.

141 A symbol of the straight path (c.f. 6: 153) that leads to deliverance, Islam (c.f. al-Ṭabarī, Ibn Kathīr, al-Saʿdī). Zayd Ibn Arqam (ﷺ) narrated that the Prophet (ﷺ): "I'll leave with you behind me two grave matters. The first is the Book of Almighty Allah. It is the rope of Allah; whoever follows it is guided and whoever does not has gone astray.…" (Muslim: 2408)

142 After the Battle of Ḥunayn the Prophet (ﷺ) addressed his Anṣār Companions by saying: "Have I not found you: lost and Allah guided you by me? Destitute and Allah made you well-to-do by me? Divided and Allah united you by me?" (Muslim: 1061)

143 "The successful", *al-mufliḥūn*, are those who succeed in attaining what they wish for; to be guided by God, and avoiding the evil of what they fear.

144 The Day of Judgment.

145 C.f. 10: 26-27, 75: 22-24 and 80: 40.

those whose faces become dark ´it is said`: "Did you Deny after you became Believers? Taste then the Punishment of your Denial". ﴿107﴾ As for those whose faces become illumined, they will be ´admitted` in Allah's Mercy[146], forever they reside therein. ﴿108﴾ Those are the Signs of Allah, We truthfully recite them to you ´Muhammad`; Allah wants not that injustice ´befall` any of the creation. ﴿109﴾ To Allah belongs all what is in the Heavens and Earth, and to Allah all affairs shall be returned.

وَأَمَّا ٱلَّذِينَ ٱبۡيَضَّتۡ وُجُوهُهُمۡ فَفِي رَحۡمَةِ ٱللَّهِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٠٧ تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۗ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعَٰلَمِينَ ١٠٨ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ١٠٩

﴿110﴾ You[147] are indeed the best nation the world has seen[148]: you enjoin virtue, advise against what is unacceptable and Believe in Allah. Had the People of the Book Believed, it would have been better for them. Among them are ´some` Believers, but most of them are Transgressors. ﴿111﴾ They will not harm you except by hurting you ´verbally` and if they fight you, they will take to their heels ´in flight`; then they would not be helped.[149] ﴿112﴾ Stamped on them is indignity wherever they are found. They are only spared ´this`

كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَتُؤۡمِنُونَ بِٱللَّهِۗ وَلَوۡ ءَامَنَ أَهۡلُ ٱلۡكِتَٰبِ لَكَانَ خَيۡرٗا لَّهُمۚ مِّنۡهُمُ ٱلۡمُؤۡمِنُونَ وَأَكۡثَرُهُمُ ٱلۡفَٰسِقُونَ ١١٠ لَن يَضُرُّوكُمۡ إِلَّآ أَذٗىۖ وَإِن يُقَٰتِلُوكُمۡ يُوَلُّوكُمُ ٱلۡأَدۡبَارَ ثُمَّ لَا يُنصَرُونَ ١١١ ضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ أَيۡنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبۡلٖ مِّنَ ٱللَّهِ وَحَبۡلٖ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٖ مِّنَ ٱللَّهِ وَضُرِبَتۡ عَلَيۡهِمُ ٱلۡمَسۡكَنَةُۚ ذَٰلِكَ بِأَنَّهُمۡ كَانُواْ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ ١١٢

146 Paradise. (Ibn ʿUthaymīn)

147 The nation of Muhammad (ﷺ).

148 *Ukhrijat lil-nās*, lit. brought forth to mankind.

149 This fact is mentioned here in lieu of their transgression, with which the previous aya ended. (al-Tawḥīḍī, Ibn ʿĀshūr)

by a rope from Allah and a rope from people[150]. They have incurred Allah's Wrath, and indignity[151] was stamped on them; this is for their Denial in Allah's Signs and killing the Prophets unjustifiably; this is for their rebelling and aggression[152].

﴿113﴾ They are not ´all` alike[153], there are among the People of the Book a legion, upright, reciting the Signs[154] of Allah throughout the night[155] and they prostrate ´in Prayer`[156]. ﴿114﴾ They Believe in Allah and the Last Day, enjoin virtue and advise against what is unacceptable and rush forth to do good—those are among the Righteous. ﴿115﴾ Whatever good they do they will not be denied it—Allah knows best the Mindful.

لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ
يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾
يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ
بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ
فِى ٱلْخَيْرَٰتِ ۖ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾
وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ
عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

150 That is by means of a pact of peace and/or defence given following the laws of God, or by the authority of people.

151 Whereas they might be spared from humiliation by others through a certain deal, indignity, which springs from within as it is engrained in the person's consciousness, is not intermittent.

152 This fate was imposed on them by God, in part, in fulfilment of the Divine promise to Punish them severely, found in 3:21.

153 Reference is made here to those of the People of the Book who sincerely Believed in the Messengership of Muhammad (ﷺ), followed him and devoutly adhered to the dictates of his religion. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

154 Qur'anic ayas.

155 Reciting the Qur'an at night is a sign of their devoutness, because at night one's heart becomes more sincere and undivided as one retreats to the deepest of the recesses of one's own home veiled away from the eyes of others. (al-Nawawī, *al-Tibyān fī Ādāb Ḥamalat al-Qur'ān,* p. 63)

156 That is, they perform Prayers. Although prostration is only part of Prayer, it is used synecdochally. It is singled out because it is the part of Prayer that most demonstrates devotion and humility. Indeed it is a becoming symbol of devout submission, Islam.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

﴿116﴾ Indeed neither the Deniers' wealth nor their children will avail them against Allah—those are the company of the Fire, therein they abide forever. ﴿117﴾ The example of what they spend ´charitably` in this worldly life, is that of a howling ´gusty` wind which hits the crop of ´certain` people who wronged themselves and it decimates it ´all`—Allah did not wrong them but they wronged themselves.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ ۖ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾

﴿118﴾ You who Believe, do not take as ´intimate` confidants[157] anyone who is not of your own: they will stop at nothing to cause you destruction; they wish you hardship; hatred reeks from their mouths[158] but what their breasts conceal is ´much` greater. We have explained the signs[159] clearly for you, if only you are perceptive[160]. ﴿119﴾ Here you are, you love them but they do not love you; you Believe in the whole Book[161]; ´but` when they meet you they say:

157 *Biṭānah* is ever used to denote someone's, especially an important person's, inner circle, who not only know all the insider information and secrets but also influence that person's opinion and are, at times, delegated some of the authority. Abū Saʿīd al-Khudrī (ﷺ) narrated that the Prophet (ﷺ) said: "There is not a Prophet sent or a ruler installed by Allah without him having two inner circles: *biṭānah* (an inner circle) bidding and encouraging him to virtue and *biṭānah* bidding and encouraging him to evil. Whoever is spared is only saved by Allah's grace." (al-Bukhārī: 7198)

158 No matter how hard they try to keep their true feelings secret, their tongues, slips or otherwise, would belie them.

159 The signs that lay bare the truth of these people and reveal what they hide.

160 Muslims are encouraged to be perceptive to the till-tale signs that, more often than not, reveal the reality of matters (c.f. 2: 273) (al-Rāzī, Ibn ʿĀshūr)

161 All Divinely-revealed Books. (al-Ṭabarī, al-Saʿdī)

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

"We Believe!" yet when they are alone they bite their fingertips out of rage at you. Say ´Muhammad`: "Die of your rage"[162]; Allah knows what lurks in the chests! ﴿120﴾ Should a good thing come your way, they become saddened by it, and it elates them if a calamity befalls you. But if you forbear and are Mindful you will not be harmed in the least by their guile—Allah encompasses[163] what they do.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا ۙ وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾

﴿121﴾ ´Recall Muhammad` when you set off from your household at dawn, appointing the Believers their fighting positions—Allah is All-Hearing, All-Knowing. ﴿122﴾ Then two groups of your own were about to falter[164], ´but` Allah, their Ally ´made them remain firm`—in Allah let the Believers put their trust.[165]

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

﴿123﴾ Indeed Allah made you ´emerge` victorious in Badr[166] when you were scorned[167]—be Mindful of

162 This Arabic expression has the same emotional charge as saying in English: "Choke with rage!"

163 God knows all about their stratagems. He has a record of it and they will be held accountable for it. (al-Ṭabarī, al-Wāḥidī, al-Saʿdī)

164 *Tafshal*, lit. fail; lose footing; these are the clans Banū Salimah and Banū al-Ḥārith.

165 After mentioning that holding one's ground patiently and being Mindful of Allah is a means of victory over the enemies in the previous aya, God tacitly reminds the Believers of the reason for their setback in the battle of Uḥud, when the archers became impatient and left the positions that were appointed for them by the Prophet (ﷺ). (al-Ṭabarī)

166 Now the telling turns to the great battle of Badr to cite as example how Mindfulness and holding one's ground (aya 125) wins battles.

167 *Adhillah*, they were the weaker party, derided because they were lesser in number and armament than their enemy.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ
رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾
بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ
ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ
لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۚ وَمَا ٱلنَّصْرُ إِلَّا
مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا
مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟
خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ
يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾
وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ
لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَٱللَّهُ غَفُورٌ
رَّحِيمٌ ﴿١٢٩﴾

Allah so that you may be thankful. ﴿124﴾ Then you ´Muhammad` said to the Believers: “Would it not suffice you that Allah should reinforce you with three thousand angels sent down ´from the sky`?” ﴿125﴾ Indeed ´this would suffice`! Yet if you hold out and are Mindful, and should they ´your enemies` hasten to charge ´in full force` against you, Allah will reinforce you with five thousand angels, clearly marked. ﴿126﴾ Allah wanted this to be nothing more than good news to you so that your hearts become comforted, but ´truly` victory is to be found nowhere but with Allah, the All-Prevailing, All-Wise. ﴿127﴾ ´This was so` To fell a flank[168] of those who Deny and to smite[169] them, so that they would draw back crestfallen. ﴿128﴾ You ´Muhammad` have no control to mention over this matter; might He relent towards them or Punish them ´as` they are indeed Unjust. ﴿129﴾ ´Indeed` To Allah belongs all that is in the Heavens and Earth, He forgives whoever He wills and Punishes whoever He wills—indeed Allah is All-Forgiving, Most Merciful.

168 An imagery which means to strike down a number of them.

169 *Yakbita* is a very strongly emotive word; to smite, to depress. Indeed the whole aya uses words which are highly marked, standing out from other likely alternatives in Arabic. Any attempt at an equivalent rendition in English will inevitably fall short of what is ideally desired.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٣٠ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ١٣١ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٣٢ ۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤ وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ ١٣٥

﴿130﴾ You who Believe, do not devour usury multiplied many times over[170] and be Mindful of Allah, so that you may be successful.[171] ﴿131﴾ Beware of the Fire that was prepared for the Deniers; ﴿132﴾ obey Allah and the Messenger so that you may be given mercy; ﴿133﴾ and rush forth to forgiveness from your Lord and a Garden as wide as the Heavens and Earth prepared for the Mindful.

﴿134﴾ Those who spend at times of prosperity and adversity[172], restrain ´their` anger[173] and pardon ´other` people—Allah loves good doers; ﴿135﴾ the ones who upon committing a ´gravely` vile deed or doing themselves an injustice[174], they remember Allah and implore

170 Al-Ṭabarī and Ibn Kathīr mention in their commentaries the manner in which usurious financial transactions got to be multiplied times over. That is when the date of settlement arrives the lender would give the debtor the choice to either make an immediate payment or to delay the date of payment with an increase in the amount due. In such a way, due to some debtors' lack of resources, delays used to be granted many times over and thus the original amount of the loan gets blown out of proportion.

171 The issue of the socially abhorred, detrimental financial transaction, namely usury, is taken up here again (c.f. *al-Baqarah* ayas 275-278 which talk about usury at great length and in the severest of terms) to further underline the sound foundations on which God intended to build the newly formed Believing community—both *al-Baqarah* and *Āl ʿImrān* are early Madinan suras. Here it is mentioned to drive home the message that prevailing over one's greed, among other things listed here (ayas 130-136), is a means to victory, thus subtly hinting at the greediness of the archers who left their positions to get their share of the spoils of war in the battle of Uḥud (c.f. *al-Manār*). To be really Mindful, and as a result victorious, is to pay heed to these commandments (c.f. al-Saʿdī).

172 At times of abundance and scarcity.

173 The image here is of "swallowing one's anger", *kaẓm al-ghayẓ*.

174 By committing less grievous sins.

أُولَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ١٣٦

´Him` for forgiveness for their sins – and who else would forgive sins besides Allah[175] –; they do not persist in committing what they do knowingly[176]. ﴿136﴾ For those the reward is forgiveness from their Lord and Gardens under which rivers flow; forever they abide therein—great indeed is the reward of workers.

قَدۡ خَلَتۡ مِن قَبۡلِكُمۡ سُنَنٞ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ١٣٧ هَٰذَا بَيَانٞ لِّلنَّاسِ وَهُدٗى وَمَوۡعِظَةٞ لِّلۡمُتَّقِينَ ١٣٨ وَلَا تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ ١٣٩

﴿137﴾ The laws[177] have come to pass before you, so walk the land and behold the end of the Disbelievers. ﴿138﴾ This is a clarification[178] to people, a guidance and an admonishment to the Mindful. ﴿139﴾ ´So` Do not feel helpless and sorrowful while indeed yours is the upper hand[179] if you are ´truly` Believers.

175 Abū Bakr (ﷺ) narrated that the Prophet (ﷺ) said: "There is not a Muslim who commits a sin, then performs ablution, Prays two *rakʿahs* and asks Allah for forgiveness without Allah forgiving him". "Then He read the following two ayas: "…*the ones who when they commit a* ´gravely` *vile deed or do themselves an injustice*..." (3:135), and: "*Whoever commits a misdeed or does himself an injustice, then he asks Allah for forgiveness, he will find Allah all-Forgiving, Most-Merciful*" (4: 110). (Abū Dāwūd: 1521, al-Tirmidhī: 406, Ibn Mājah: 1395)

176 They realize that: what they did is sinful, they are liable to Punishment if they do dot mend their ways because repentance is mandatory on them, and that God accepts repentance. (al-Ṭabarī, al-Wāḥidī, Ibn ʿAṭiyyah, Ibn Kathīr)

177 The Divine laws and canons which stipulate that victory and defeat take turns and are ever interchanged between Believers and Deniers. Among these canons is that the reins would be slackened for the Deniers to further lure them into the trap of their annihilation and the deliverance of the Believers after putting them to the test. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī)

178 The Qur'an, of which the preceding ayas are part. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr).

179 *Al-Aʿlawn*, the ones who are superior.

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ
مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ
وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ
شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾
وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ
ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾
وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ
فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ
إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن
مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ

﴿140﴾ If a wound[180] touches you, indeed an equal wound has touched the clan[181]. Those are the days[182] We rotate them between people so that Allah would take the measure of those who ´truly` Believe[183] and choose martyrs[184] from among you—Allah does not love the unjust. ﴿141﴾ And ´so that` Allah may purge the Believers and wipe out the Deniers.[185]

﴿142﴾ Or you thought that you would enter Paradise without Allah making known those who fought ´in His cause` and those who are steadfast. ﴿143﴾ You ´Believers` were wishing for death before you met it; there you saw it with your own eyes![186] ﴿144﴾ Muhammad is no more than a Messenger who comes in a

180 Suffered a blow, in the battle of Uḥud.

181 *Al-Qawm*, the other side who tasted bitter defeat during the battle of Badr.

182 This is the nature of time.

183 *Liyaʿlama Allāh,* lit. "*so that Allah may know*". A literal translation will cut against the grain of the correct Muslim Belief that Allah is omniscient. According to scholars, it is in this instance *ʿilm ẓuhūr* or *ʿilm shahādah*; the kind of knowledge that enables one to bear witness confidently. This does not only entail that the witness knows things for a fact but also that enough conclusive evidence to the case is found and known.

184 Thus God grants the lofty status of martyrdom ´*shahādah*` to some of His servants.

185 God here consoles the Believers for their setback in the battle of Uḥud and tells them the Wisdom behind it, only after the reasons behind it were spelled out in the previous ayas along with the remedy. (Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

186 This is a reminder to the Believers, who missed the battle of Badr, of their talk about wishing to meet the enemy and get struck down by them when they saw the great status the martyrs of the battle of Badr attained. It is somehow said reprovingly to highlight that, while the battle of Uḥud is being alluded to here, solid intentions and steadfastness not mere fancy talk are what actually win battles. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾

line of Messengers[187], should he die or be killed, would you ´then` turn on your heels?[188] Whoever turns his heels, he would not scathe Allah in the least. Allah will reward the thankful[189]. ﴿145﴾ No soul will die without Allah's permission, ´theirs is` a preordained precise timing[190]. Whoever wants the reward of the worldly life, We will give him from it; and whoever wants the reward of the Hereafter, We will give him from it; We will reward the Thankful.

وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾

﴿146﴾ ´Like` Many a Prophet with whom a great many of the godly fought, they did not lose heart at what befell them in the cause of Allah, neither did they weaken nor cower down[191]—Allah loves the steadfast. ﴿147﴾ Their only say was that: "Our Lord, absolve us of our sins and our ´reckless` excesses, make firm our feet[192] and grant us victory over the unjust people"[193].

187 Messengers are nothing more than human. The laws of nature apply to them too.

188 This smacks the faltering position that some among the Muslims, lurking in the ranks of whom was a number of hypocrites, took when it was rumoured at one time during the battle of Uḥud that Prophet Muhammad (ﷺ) met his death.

189 Those who realize God's bounties on them and show practical thankfulness in striving in His cause. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī)

190 This fact is stated by way of encouraging the Believers to fight in the cause of Allah.

191 Submit to their enemy.

192 Make us stand firm.

193 This prayer is very similar to that of the godly soldiers who fought with Saul against Goliath (c.f. 2: 250). True Believers, although realizing the difficulty of the circumstance they are put in, summon their courage to face up to the situation relying on God and praying to Him to make them stand firm.

فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾

﴿148﴾ Allah gave them the reward of the worldly life and the most fine[194] reward of the Hereafter—Allah loves good doers.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ فَتَنقَلِبُوا۟ خَـٰسِرِينَ ﴿١٤٩﴾ بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّـٰصِرِينَ ﴿١٥٠﴾ سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَبِئْسَ مَثْوَى ٱلظَّـٰلِمِينَ ﴿١٥١﴾ وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَـٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

﴿149﴾ You who Believe, if you obey the Deniers[195], they would surely ´cause you to` turn on your heels and you would revert as losers. ﴿150﴾ Nay but Allah is your Ally—He is the best of helpers. ﴿151﴾ We will cast fright in the hearts of the Deniers for Associating with Allah that for which He made no authority[196]. Their resort is Fire; dire indeed is the domicile of the Wrongdoers. ﴿152﴾ Allah was true to His promise when you put them to death[197] with His permission, until you wavered, quarrelled over the matter and disobeyed, ´only` after ´Allah` showed you what you love[198]. Among you are those who seek this worldly life and among you are those who seek the Hereafter[199].

194 Winning God's Pleasure and eternal bless in the Heavenly abode of Paradise. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

195 When the Prophet (ﷺ) was rumoured dead, some Believers, as mayhem spread in their ranks understandably in search of assuagement, lent their ears to the Denying hypocrites who volunteered "consultation".

196 The idols they worshiped besides God without having a plausable reason to justify their diefication.

197 The Qur'anic lexical item *tahussūnahum* is unique indeed. It is in a sense semantically related to "sensing" in that when one is killed, he loses his sense of perception (c.f. al-Shinqīṭī).

198 Victory after the flight of the Deniers from the battle ground. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī).

199 The first party are the archers who left their positions to collect the spoils, while the latter are those who remained in their posts. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī).

إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ
أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ
فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟
عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ۗ
وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ
أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا
يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ
أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ
يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ
إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا

Then He turned you away from them[200] to test you. ´ But now ` He forgave you—Allah is bountiful to the Believers.[201] ﴿153﴾ When you took flight, heeding no one while the Messenger was calling you ´back to battle` from behind you. Then He rewarded you ´a greater` distress on top of ´your` distress, so that you may not grieve for what you missed or what befell you—Allah is Knowledgeable of what you do.[202] ﴿154﴾ Then He descended on you after distress comforting sleepiness engulfing a group of you[203], and

200 When their hearts turned away from obeying the Messenger (ﷺ), they were made to forget about their enemy and take due guard against them. (al-Ṭabarī, al-Wāḥidī, al-Saʿdī, Ibn ʿĀshūr).

201 This is a synopsis of the events of the battle of Uḥud succinctly put: 1) God fulfilled His promise of victory to the Believers and made them run down and kill their enemy; 2) when they saw that their desired goal, victory, was accomplished some the archers lost conviction upon seeing that the spoils of war were being collected; 3) they disputed with their leader who was of the opinion that they remained put as they were bade by the Prophet (4 ;(ﷺ) when they left their positions, their enemies, who were lying low in hiding, bore down on them; 5) a commotion ensued and they fled. The rest of the account carries on in the next aya.

202 Believers were greatly distressed at losing ground in battle and taking flight in the face of their enemy, but a greater concern that made them forget this one was in store for them; at this very difficult juncture news of the rumoured death of the Prophet (ﷺ), whom they loved more than anything in this world, hit them. They soon forgot the loot they missed out on and the defeat that was inflicted on them. Thus God soothed and comforted them (c.f. al-Ṭabarī, al-Saʿdī). This is a prime example of post trauma group therapy, which was rounded off by the soothing feeling of sleepiness as in the next aya. It is human nature to brood over one's woes and easily forget about the many blessings that they are couched in. They only appreciate their blessings when they lose them.

203 The real Believers.

another group[204] of you were ´very` concerned about themselves, they think of Allah that which is not true; the thoughts of ignorance[205]. They say: "Do we have a say in this affair?" Say: ´Muhammad`: "The whole affair belongs to Allah"[206]. They hide in their hearts what they do not reveal to you. They say: "Had we had a say in this, we would not have been killed here". Say: "Had you been in your homes, those who were decreed to be killed would have made their way to their mowing down ´places`. ´You were lead to come` So that Allah would test what lurks in your chests and put what is in your hearts to trial—Allah is Knowledgeable of what the hearts hold. ﴿155﴾ Those who fled on the day when the two hosts met ´did so because` Satan has entrapped them owing to some sins ´they committed`, but Allah forgave them—Allah is All-Forgiving, All-Forbearing.

لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ
شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ
لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ
وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ
مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾
إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ
إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ
وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

204 The hypocrites (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)) who were so consumed by their thoughts about the state they found themselves in the middle of which when they really did not want anything to do with it in the first place. They were too tense and anxious to feel such a comforting, subtle feeling as sleepiness. Their hearts were not pure enough to receive the blessing.

205 *Al-Jāhiliyyah*, the age of ignorance; the life the Arab pagans lead before the advent of Islam in which their perceptions about God were, to say the least, muddled. Here, seeing the Believers take the blows, they thought that God would not come to their help: "*Nay but you thought that the Prophet and Believers would never go back to their homes, and that* ´thought` *was to take hold of your hearts; you caught the evil thought—indeed you are people laid to waste*" (48:12).

206 The infinitely Wise God Almighty disposes of matters as He wills.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخۡوَٰنِهِمۡ إِذَا ضَرَبُواْ فِي ٱلۡأَرۡضِ أَوۡ كَانُواْ غُزّٗى لَّوۡ كَانُواْ عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجۡعَلَ ٱللَّهُ ذَٰلِكَ حَسۡرَةٗ فِي قُلُوبِهِمۡۗ وَٱللَّهُ يُحۡيِۦ وَيُمِيتُۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ١٥٦ وَلَئِن قُتِلۡتُمۡ فِي سَبِيلِ ٱللَّهِ أَوۡ مُتُّمۡ لَمَغۡفِرَةٞ مِّنَ ٱللَّهِ وَرَحۡمَةٌ خَيۡرٞ مِّمَّا يَجۡمَعُونَ ١٥٧ وَلَئِن مُّتُّمۡ أَوۡ قُتِلۡتُمۡ لَإِلَى ٱللَّهِ تُحۡشَرُونَ ١٥٨

﴿156﴾ You who Believe, do not be like those who Denied and said to their brothers[207] when they[208] set about travelling ´in trade` or on a raid[209]: "Had they been with us, they would not have died or gotten killed"[210]. Thus Allah makes their hearts remorse-stricken; Allah ´alone` gives life and causes death—Allah is All-Seeing of what you do. ﴿157﴾ If you are killed in the cause of Allah or ´yet` died, ´be sure that` forgiveness from Allah and mercy are better than what they hoard.[211] ﴿158﴾ Whether you die or get killed certainly to Allah you shall be rallied[212].

فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ لِنتَ لَهُمۡۖ وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ حَوۡلِكَۖ فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ ١٥٩

﴿159﴾ By Allah's Mercy you ´Muhammad` relented[213] to them. Had you been harsh and hard-hearted[214], they would have disbanded from around you. Pardon them and pray for forgiveness for them and seek their counsel in affairs[215]. If

207 Their brethren with whom they find a certain bond.

208 The latter.

209 *Ghuzzan* is plural of *ghāzī*, the one who sets out on a fighting foray. (Ibn Qutaybah, *Gharīb al-Qur'ān*, p. 114, al-Sijjistānī, *Gharīb al-Qur'ān*, p. 354)

210 Here God makes the Believers privy to this devilishly inspired soliloquy of lament and deep regret of the Deniers/hypocrites at the misfortune that hit their so-called brothers. Inconsolable indeed without God is the life they lead! A Believer should know for certain that, all matters including life and death, are in the Hands of God alone.

211 The reward with God for those who dedicate themselves to His cause is, by far, better than any worldly gain.

212 For Reckoning.

213 In the wake of the battle of the Uḥud, the Prophet (ﷺ) was, by God's grace, made to show leniency to the Believers who disobeyed his commands.

214 *Ghalīẓ al-qalb*, lit. thick-hearted.

215 The principle of *shurā,* consultation/deliberation, is a cornerstone of the Islamic community. One of the greatest traits of the Believing community is that: "*...their affairs are deliberated among them....*" (42: 38).

you are resolved then put your trust in Allah[216]—Allah loves those who put their trust in Him. ﴿160﴾ If Allah helps you, then there is no one to defeat you; if He forsakes you, who would then help you thereafter? In Allah let the Believers do put their trust.

إِن يَنصُرۡكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمۡۖ وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴿١٦٠﴾

﴿161﴾ No Prophet ever misappropriates[217], whoever misappropriates ´something` comes with that which he misappropriated on the Day of Judgment[218]; then every soul shall be requited what it earned—they shall not be wronged. ﴿162﴾ Would the one who pursues Allah's Pleasure be like the one who is blighted with Displeasure from Allah; his is Hellfire as a resort—dire indeed is the destination.

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّۚ وَمَن يَغۡلُلۡ يَأۡتِ بِمَا غَلَّ يَوۡمَ ٱلۡقِيَٰمَةِۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿١٦١﴾ أَفَمَنِ ٱتَّبَعَ رِضۡوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ﴿١٦٢﴾

216 The final decision, after deliberations, is left to the leader of the community.

217 *Yaghull* is to stealthily seize possession of something, the spoils of war in particular in this instance, illegally. Exegetes differed upon the reason for the revelation of this aya. One opinion by the great exegetes, al-Kalbī and Muqātil, found in Al-Baghawī's *tafsīr*, puts it relevantly in context. They have it that the aya was revealed with regards to: "the spoils of the battle of Uḥud. When the archers left their positions to seize some of the loot, they thought: "We fear that the Prophet would say: "Whatever one takes is his", and he may not divide the loot ´among his Companions` like he did in the battle of Badr". They then abandoned their positions and got their hands busy with the loot. The Prophet (ﷺ) said to them: "Did I not command you not to leave your positions until I said so?" They replied: "We left the rest of our brothers stationed in their positions!" He (ﷺ) said: "No! But you thought that we would seize possession of it and not give you your share!" Thus this aya was revealed".

218 Abū Ḥumayd al-Sāʿidī (رضي الله عنه) narrated that the Prophet (ﷺ) said: "By Allah none of you wrongfully appropriates part of it ´collected mandatory alms` without him meeting Allah on the Day of Judgment carrying it. And I shall know everyone of you who meets Allah carrying a camel grunting, a cow lowing or a goat bleating...." (al-Bukhārī: 6979, Muslim: 1832). Al-Qurṭubī (4: 256) comments: "He comes carrying it ´illegally appropriated effects` on his back and neck, tormented by its weight, horrified by its atrocious sound, and berated by making his dishonesty known to all people…."

هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾

أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾

﴿163﴾ They ´both parties` are of ´varying` degrees before Allah[219]—Allah is All-Seeing of what they do. ﴿164﴾ Allah has favoured the Believers when He sent among them a Messenger of their kind[220]; He recites His Signs[221] to them, purifies them, and teaches them the Book and Wisdom[222]—indeed they were utterly lost before.

﴿165﴾ Would you whenever a calamity befalls you[223] – when you have inflicted twice as much of it[224] – say: "Where does this come from?"[225] Say ´Muhammad`: "You brought this upon yourselves?" Indeed Allah is Able over everything. ﴿166﴾ What befell you on the day when the two hosts met was with Allah's permission, so that He makes known the ´real` Believers,

219 Neither all those who seek God's Pleasure nor are those who deserved His Displeasure are of one and the same grade; some are better than others while others are worse than others. Any certain grade is won by a person's deeds whether good or bad. (Ibn Kathīr, al-Saʿdī)

220 That is a human being as much as they are, where there is a human connection and mutual understanding at all levels of familiarity (c.f. Ibn Taymiyyah, *Tafsīr Āyāt Ashkalat*, 1: 226-227, Ibn Kathīr). God could have sent them an angel as Messenger but the nature of that creation would have come in the way of communication and the safe delivery of the Message (c.f. 17: 95).

221 Ayas.

222 The Qur'an and the Sunnah.

223 Seventy Muslims were killed in the setback in the battle of Uḥud. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

224 That is when they routed their enemy in the battle of Badr killing seventy men and taking prisoners another seventy. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

225 They incredulously posed the question of the reason behind this setback. Then their answer came.

﴿167﴾ and those who pretend[226]. It was said to them: "Come and fight in the cause of Allah, or ´at least` push back[227]". They said: "Had we any knowledge of a fighting, we would have followed you"[228]. They were on that day closer to Denial than Belief. They say with their mouths what is not in their hearts—Allah knows best what they hide.

وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۖ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾

﴿168﴾ Those who remained behind and said to their brothers: "Had they obeyed us, they would not have been killed". Say ´Muhammad`: "Ward off death from yourselves, if you are speaking the truth!"

﴿169﴾ Do not think that those who got killed in the cause of Allah[229] are dead. Nay but they are alive with their Lord ´being handsomely` provided for[230].

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

226 *Al-ladhīna nāfaqū*, the hypocrites lurking within the Believing community.

227 Defend yourselves.

228 That is their lame excuse was that in their mind they did not think that the Believers would actually engage the Deniers in battle. They claimed that they saw battle as a remote possibility. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

229 Martyrs.

230 Ibn ʿAbbās (ﷺ) narrated that the Prophet (ﷺ) said: "When your brothers were struck down in the battle of Badr, Allah placed their souls in the ´abdominal` cavities of green fowls, they drink from the rivers of Paradise, eat from its fruits and come back at the end of the day to repose in chandeliers hung in the Shadow of the ´Majestic` Throne. For all of this, they ´the martyred Believers` said: "Who would tell our brothers about us; that we are in Paradise being handsomely provided for so that they may not give up fighting in the cause of Allah or cower in war?" Allah Almighty said: "I will tell them on your behalf". Then He revealed: *"Do not think that those who got killed in the cause of Allah are dead. Nay but they are alive with their Lord* ´being handsomely` *provided for"*. (Abū Dāwūd: 2520, Imām Aḥmad: 2388; another version is found in Muslim: 1887)

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾

﴿170﴾ Delighted with what Allah gave them from His grace and are cheerful ´in anticipation` for those who did not yet join them; that behind them they[231] will have no fear nor will they feel sorrowful; ﴿171﴾ they are cheerfully anticipant of Bounty and Grace from Allah and that Allah casts aside not the reward of the Believers.

ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

﴿172﴾ Those who responded to ´the call of` Allah and the Messenger after they have been deeply wounded[232]; of whom these who do well and are Mindful, theirs is a great reward. ﴿173﴾ Those who ´when` people said to them: "People have regrouped for you, so fear them"[233], their Belief ´only` grew firmer and they said: "Allah suffices us, He is the best of Keepers"[234]. ﴿174﴾ They returned with grace and bounty from Allah[235], touched not by harm; they followed Allah's Pleasure[236]— Allah is of a great bounty.

231 The latter.

232 Those of the Believers who did the Prophet's (ﷺ) bidding and chased after the retreating Makkan army until they reached the outpost of Ḥamrā' al-Asad, at the outskirts of Madinah, although they were deeply wounded and bruised in the battle of Uḥud. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

233 The army of the Deniers, under the leadership of Abū Sufyān, were reported to be bracing themselves for a rebound. (al-Ṭabarī, Ibn Kathīr)

234 This pronouncement is one of the greatest forms of *dhikr* at times of hardship. Ibn ʿAbbās (ﷺ) narrated: "*Ḥasbunā Allāh wa niʿma al-Wakīl* (Allah suffices us, He is the best of Keepers), was said by Ibrāhīm (ﷺ) when he was thrown in the fire and was said by Muhammad (ﷺ) when it was said: *"People have regrouped for you, so fear them", their Belief ´*only*` grew firmer and they said: "Allah suffices us, He is the best of Keepers"*." (al-Bukhārī: 4563).

235 Their obedience to God and His Messenger (ﷺ) and pursuit of their enemy won them great rewards upon their return.

236 They did what leads to the Pleasure of God and won it. (Al-Ṭabarī)

إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

﴿175﴾ It is indeed Satan sowing fear of his allies[237]. Do not fear them but fear Me, if you are ´true` Believers.

وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

﴿176﴾ Let not ´Muhammad` those who rush forth towards Denial grieve you[238]; they would not harm Allah in the least. Allah wants not a share for them in the Hereafter and theirs is a great Punishment. ﴿177﴾ Those who exchanged Belief for Denial would not harm Allah in the least and theirs is a painful Punishment. ﴿178﴾ Let not those who Deny think that the rein We give them[239] is better for them. We only give them allowance so that they would accumulate sins; theirs is a humiliating Punishment.

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

﴿179﴾ Allah would not have left the Believers as you were, until He sorted out the bad from the good[240]. Allah would have not revealed the Unseen to you, but He chooses from His Messengers whoever He wishes[241], so Believe in Allah and

237 The allies of the Devil are the warring Deniers. Satan intimidates Believers by them. (al-Ṭabarī, al-Wāḥidī, Ibn Kathīr, al-Saʿdī)

238 The adversity that overcame the Believers showed the real mettle of the hypocrites, who found the time opportune to lay bare their true colours. This is in stark contrast to the stance of the real Believers who did not loiter in responding to the Prophets' (ﷺ) bidding.

239 The fact that God does not quicken their punishment and seize them for their misdeeds (c.f. ayas 196-197 below).

240 In its formative days, the early Believing community was not as clearly differentiated as one might think; hypocrites were living in its midst pretending they were Believers and lying low wishing for the worst to come upon the real Believers. In order to separate the wheat from the chaff, God decreed the calamity that befell the Believers in the Battle of Uḥud; so the hypocrites would be told apart (c.f. al-Rāzī).

241 God chooses from among His Messengers those whom He entrusts with some knowledge of the Unseen (*al-ghayb*). In this instance, He told Prophet Muhammad (ﷺ) who the hypocrites really were so that he may be on guard against them. (al-Ṭabarī, al-Wāḥidī, *al-Wajīz*)

His Messengers. If you Believe and are Mindful then yours is a great reward. ﴿180﴾ Let not those who are miserly[242] with what Allah has ´bountifully` bestowed on them from His grace think that this is better for them. Nay, but it is evil for them; they will be collared ´around their necks` what they withheld on the Day of Judgment. For Allah is the inheritance of the Heavens and Earth—Allah is Knowledgeable of what you do.

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

﴿181﴾ Allah heard the saying of those who said[243]: “Allah is poor and we are rich”[244]. We will record what they said and their killing of the Prophets unjustifiably[245], and We will say: “Taste you the torment of burning!” ﴿182﴾ That ´torment` is because of what your hands sent forth[246]—Allah certainly does not deal ´with His` servants unfairly. ﴿183﴾ Those who said: “Allah took our pledge not to Believe in any Messenger unless he gives us a sacrificial offering

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾

242 Believers are encouraged to spend out of their wealth as much as they are encouraged to put their own lives on the line in the cause of God.

243 Now that the lessons from the setback in the battle of Uḥud have all been thrashed out, argumentation with the Jews of Madinah picks up here once more.

244 Al-Ḥasan al-Baṣrī reports that when the Jews of Madinah heard the previous ayas, which encourage Believers to spend in the cause of God, said: “If He ´God` asks people to spend in His cause to achieve His goals, then He must be a wretched pauper!” (al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, al-Rāzī)

245 C.f. aya 21.

246 What they committed.

´to be` consumed by fire"[247]. Say ´Muhammad`: "Many a Messenger before me came to you[248] with clear evidences, and with what you ´just` said. Why did you kill them if only you are truthful? ﴿184﴾ If they call you a liar, then many a Messenger before you were called liars; ´even though` they came ´to them` with clear evidences, the ´Scared` Writs and the Luminous Book[249].

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾

﴿185﴾ Every soul shall taste death[250] and you will be paid your rewards in full on the Day of Judgment; whoever is dragged away[251] from

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ

247 Muhammad Asad has the following comment in his translation: "… in other words, unless he conforms to Mosaic Law, which prescribes burnt offerings as an essential part of divine services. Although this aspect of the Law had been left in abeyance ever since the destruction of the Second Temple in Jerusalem, the Jews of post-Talmudic times were convinced that the Messiah promised to them would restore the Mosaic rites in their entirety; and so they refused to accept as a prophet anyone who did not conform to the Law of the Torah in every detail."

248 To your ancestors.

249 The Sacred Writs *Al-Zubur* (lit. books, sing. *zabūr*) and *al-Kitāb al-Munīr* (the Luminous Book) refer to the Heavenly revealed Books.

250 Although the mention of this fact here can be construed as a way of alleviating the suffering and hurt the Prophet (ﷺ) and the Believers find at their enemies' hands and tongues (al-Ṭabarī), in Ibn ʿĀshūr's considered opinion it is further meant to sooth the pain that the Believer's found at losing their brothers in battle, on the one hand, and to furthermore refute the narrative of the hypocrites who said that their brothers would not have been killed had they not come out of their homes for battle, on the other.

251 The scene being painted here is graphic indeed. The word *zuḥziḥa* embodies its meaning within its own phonic makeup; drawing its form and throwing its shadow in the process. Hellfire as found here possesses a gravitational power, dragging to it whoever and whatever gets near. Any person who is caught within its radius is in need of someone to drag him (*yu-zaḥziḥ-uhu*) little by little in order to set him free from its energy sapping pull. Whoever is to be dragged away from its radius, freed from the tentacles of its gravity and admitted to Paradise then he has made it. This is a powerful depiction of a scene in which helplessness strongly tugging away, pulling to one side and dragging away is brought to life in full colour.

ٱلدُّنۡيَآ إِلَّا مَتَٰعُ ٱلۡغُرُورِ ١٨٥ لَتُبۡلَوُنَّ
فِيٓ أَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ وَلَتَسۡمَعُنَّ مِنَ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَمِنَ ٱلَّذِينَ
أَشۡرَكُوٓاْ أَذٗى كَثِيرٗاۚ وَإِن تَصۡبِرُواْ وَتَتَّقُواْ
فَإِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٨٦

Hellfire and entered into Paradise, then he is a winner—life is nothing but an illusory enjoyment. ﴿186﴾ You shall be tested in your wealth and yourselves[252] and you will hear much that is hurtful from those who were given the Book before you and the Associators[253], but if you remain steadfast and are Mindful, then that is real fortitude.

وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَتُبَيِّنُنَّهُۥ
لِلنَّاسِ وَلَا تَكۡتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمۡ
وَٱشۡتَرَوۡاْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ فَبِئۡسَ مَا يَشۡتَرُونَ ١٨٧
لَا تَحۡسَبَنَّ ٱلَّذِينَ يَفۡرَحُونَ بِمَآ أَتَواْ وَّيُحِبُّونَ أَن
يُحۡمَدُواْ بِمَا لَمۡ يَفۡعَلُواْ فَلَا تَحۡسَبَنَّهُم
بِمَفَازَةٖ مِّنَ ٱلۡعَذَابِۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٨٨
وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱللَّهُ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٌ ١٨٩

﴿187﴾ ´Mention` When Allah took the pledge of those who were given the Book that you should make it plain to people rather than suppress it[254]; they tossed it behind their backs and traded it off for a pittance—miserable indeed what they buy. ﴿188﴾ Do not think that those who delight in their actions[255] and are pleased with unwarranted praise[256], are at a ´great` distance from Punishment—theirs is a painful Punishment. ﴿189﴾ To Allah belongs the ownership of the Heavens and Earth—Allah is Able over everything.

252 C.f. 2:155.

253 The Arab pagans.

254 The Divine Book.

255 Full of conceit over their evildoing.

256 Abū Saʿīd al-Khudrī (ﷺ) narrates that the reason for the revelation of this aya was that: “Some hypocrites at the time of the Prophet (ﷺ) would stay behind when he used to set out on forays, and they were pleased with this. Upon him coming back, they would forge excuses and swear to them. They even loved to be praised for what they did not do ´i.e. being Believers and part of the Prophet’s (ﷺ) army`. Thus this aya was revealed.” (al-Bukhārī: 4567, Muslim: 2777)

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾
ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ
فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾ رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ
فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾
رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ
ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾
رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا
يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

﴿190﴾ Indeed there are in the creation of the Heavens and Earth and the alternation of night and day Signs[257] for people of reason. ﴿191﴾ Those who mention Allah ´while` standing, sitting and ´lying` on their sides, and ponder over the creation of the Heavens and Earth ´declaring`: "Our Lord, You did not create ´all of˜ this in vain. Glorified be You, shield us from the torment of Fire; ﴿192﴾ Our Lord, disgraced indeed is the one You commit to Hellfire; there are no helpers for the evildoers; ﴿193﴾ Our Lord, we heard a caller[258], summoning to Belief, saying: "Believe in your Lord!" and we Believed, so our Lord forgive us our sins and expunge our misdeeds, and bring our lives to termination ´joining us` with the Righteous; ﴿194﴾ Our Lord, bestow on us what You promised us through your Messengers and do not disgrace us on the Day of Judgment—indeed You never break Your promise".

257 These are so-called cosmic Signs (*āyāt kawniyyah*). They, along with the Qur'anic Signs (*āyāt Qur'āniyyah*), work together to prove to the Believer the truth of the Message and thus strengthen his Faith. Believers are encouraged to think both these Signs over and use their reason when considering them (*al-Manār*). Ibn ʿAbbās (ﷺ) narrated: "I slept once over at ´my aunt` Maymūnah's ´the Prophet's wife` home, while the Prophet was there, in order to see how he Prays at night. He (ﷺ) talked with his wife for a while and then slept. When there remained only the last third of the night, or a part of it, he woke and sat up, looked at the sky and recited: "*Indeed there are in the creation of the Heavens and Earth and the alternation of night and day Signs for people of reason*". He then performed ablution, rinsed his mouth with *siwāk* and Prayed eleven *rakʿahs*. When Bilāl called for Prayer, he (ﷺ) performed two *rakʿahs*, went out and lead people in the Fajr Prayer." (al-Bukhārī: 7452)

258 Muhammad (ﷺ). (Ibn Kathīr, al-Saʿdī, Ibn ʿĀshūr)

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَآ أُضِيعُ عَمَلَ
عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ
بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ
عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ
عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾
مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾
لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ
عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾
وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ
لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ
أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ
ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾

﴿195﴾ Their Lord responded to them that: “I shall never render useless the deeds of any doer of you, male or female; you are each other’s other part[259]. Those who emigrated, were expelled from their lands, persecuted in My cause, fought and got killed, I shall expunge their misdeeds and admit them into Gardens under which rivers flow”; a reward from Allah—indeed with Allah is the best of rewards.

﴿196﴾ Do not be deceived by the revelling[260] of those who Deny in the land; ﴿197﴾ ´this is but` a passing enjoyment, then their resort is Hellfire—ghastly indeed is this bed! ﴿198﴾ But those who are Mindful of their Lord, theirs are Gardens under which rivers flow, eternally they abide therein; a domicile coming from Allah—what is with Allah is best for the Righteous. ﴿199﴾ Indeed there are among the People of the Book those who Believe in Allah, what has been sent down to you[261] and what had been sent down to them, humbling themselves before Allah and do not trade off the Signs of Allah for a pittance; for those is their reward with their Lord—Allah is swift in reckoning.

259 Both men and women are born of each other and are looked at equally. (al-Ṭabarī, Ibn Kathīr, al-Saʿdī)

260 The fact that the Deniers living unchecked, enjoying complete freedom of movement and all that life has to offer (c.f. aya 178 above).

261 The Qur’an. (al-Ṭabarī, Ibn Kathīr)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ٢٠٠

﴿200﴾ You who Believe, be forbearing[262], remain firm[263], guard your lands[264] and be Mindful of Allah so that you may be successful[265].



262 Be patient in the face of the trials and tribulations of life. (al-Ṭabarī, al-Saʿdī)

263 When you face your enemy in battle. (al-Ṭabarī, al-Saʿdī)

264 *Rābiṭū* from *ribāṭ*, i.e. the fact of "tying up" one's steed of war at outposts to protect the borders from enemy attacks. (al-Ṭabarī, Ibn ʿAṭiyyah, Ibn ʿĀshūr, al-Saʿdī)

265 This aya sums up the keys for being victorious which are repeated throughout *Āl ʿImrān*. In answer to the prayer of the Believers to God to make them prevail over the Deniers found at the very end of *al-Baqarah* (C.f. "Key" in the introduction to this sura).


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الزهراوان

ترجمة معاني سورة الفاتحة
مع سوريتي البقرة وآل عمران
إلى اللغة الإنطليزية

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First Edition 2019